

THREE
AND TWENTIE
SERMONS,

WILLIAM STOCKER, 12th BOOK

Catechisticall Lectures upon the Sa-
crament of the Lords Supper :

Preached monthly before the Communion.

By that late able and painfull Preacher, Master
John Randall Bachelour of Divinitie, Pastor of
Saint Andrewes Hubbard in Lincolns Eastchape
London, sometimes Fellow of Lincolns Col-
ledge in Oxford.

Published by his Executor *Isaac Randall*, as he found
it corrected by the Author, one hand,
in his Study, since his death.

1 COR. 11. 28.

*But let a man examine himself, and so let him eat of that
bread, and drinke of that cup.*

L O N D O N,

Printed for *Fulke Clifton*, and are to be sold at his
Shop on new Fishstreet-hill.

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THE RIGHTS
AND PRIVILEGES
OF THE
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By William de Burgh, Bishop of Dorset, in the
fourteenth year of the reign of King Edward the
First.

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First.

These are the rights and privileges of the
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fourteenth year of the reign of King Edward the
First.

LONDON:
Printed by W. de Burgh, Bishop of Dorset, in the
fourteenth year of the reign of King Edward the
First.

TO
THE RIGHT
WORSHIPFULL,

Right vertuous, and truly affe-

cted Lady, the Lady Boys; *Ioshua*

Randall wisheth increase of Grace here,

and perfection of Grace and Glory

bestowed through Iesus Christ.



Racious Madam, your zeale for God,
your love to Religion, respect to
Christ's members, practise of chari-
tie and respect to my selfe a most un-
worthy object, gives me encourage-
ment to dedicate to your Ladiship by way of
thankfullness these ensuing labours of that able
Minister of Christ *Iohn Randall*, Intreating your
good Ladiship to accept the truth of affection,
accomplishing this present expression. The work
will praise it selfe, and commend the Author. I
shall therefore say nothing, though I can say ma-
ny things both of the worke and Author also, but
ceasing solicitude, and shunning proliptic, com-
mending the worke, your selfe, and yours to the
tuition of the Almighty, I humbly take my leave,
Resting

Your Ladiships to be commanded,

IOSHUA RANDALL

TO THE READER.

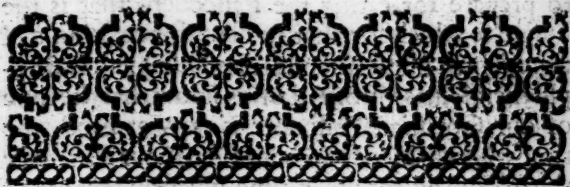


Christian Reader, here is (by a divine hand and providence) through many difficulties presented to thy view, and committed to thy consideration, the faithfull labours and painfull endeavors of that late painfull Preacher, and faithfull Minister of Christ Iohn Randall, Bachelor in Divinity, sometime Fellow of Lincolne Colledge in Oxford, and late Rector of Saint Andrew Hubbard in little East-cheape London; whose learning and Religion is sufficiently declared in these sermons concerning the Sacrament of the Lords Supper: a worke perfected in his life time, found in his study under his owne hand, and but two sermons, which in his life time were lent (as it seemed) but never returned, which with much paines at the length by the love of some unexpected friends are obtained. Other of this Authors works are extant, published by that late Minister of Christ William Holbrooke: Compare these and them together, and I hope thou shalt finde in them a purity and liberality, so that they will appeare children of the same faith: they have bene viewed and approved, and are now published for the common good: If thou read with that affection which was carried in delivering, I doubt not but thou shalt receive much sweetnesse in the increase of grace, and strength in thy love with Christ for the fitting thee for glory, which is the thing the truth of affection I wish to thee for thy endlesse and eternall comfort. Thus intreating thee to beare with my rudenesse, and to afford thy earnest prayers to God for his blessing upon the work, that it may prove to the thing intended. I take my leave.

Resting thine in anything in the Lord

for the furtherance of thy Faith,

JOHN RANDALL



THE
FIRST LECTURE
Vpon the SACRAMENT

OF THE LORDS SUPPER,

Being an Introduction to the
following Lectures.

THus thorough Gods assistance,
we haue made our entrance
into the worke that we inten-
ded; it remaines now that we
should goe on forward, in the
way that we haue thus chal-
ked out before vs; but I am
called away by God to another businesse; I say by
God, for the time calles me away; and you know
that times and seasons are at Gods disposing; and
a iust occasion calles me away; now all iust occasi-
ons you knowe are Gods occasions. In *Luke 22. 7, 8.*
the day of the leuened Bread came, and *Peter* and
John must lay aside all other businesse and be gone

to prepare for eating the Pasſeouer; that is the buſineſſe which for that preſent diſpenſation and time Chriſt himſelfe and all his Diſciples muſt apply themſelues vnto. All of vs know that the time of our Chriſtian Paſſeouer is now at hand, the time wherein by our account Chriſt our Paſſeouer was ſacrificed for vs; a time when all that are of any vnderſtanding or diſcretion in Religion, doe vſually receiue the Sacrament of the true Paſſeouer, the Lords Supper; the occaſion or buſineſſe is of that conſequence, that whoſoeuer hath any hand in it, muſt ſee that he be well fitted and prepared vnto it. Being therefore thus called away by God and the time, and the iuſtneſſe of the occaſion, let vs follow the example of Chriſt and his Diſciples, All make ready for the Paſſeouer, Let me and you and all of vs lay aſide our other buſineſſe, for this preſent diſpenſation, and apply our ſelues wholly to this, how we may be prepared, to the Religious, profitable, and comfortable participation of this bleſſed Paſſeouer.

It may ſeeme ſome-what diſorderly and out of ſeaſon, that ſeeing the Doctrines of the Lords Supper is one part of the Catechiſme, I ſhould ſo abruptly and ſuddainly fall into it, before I meet with it in the due place. True, it is out of ſeaſon in regard of the Method of the Catechiſme, but in regard of our ſelues and our preſent neceſſitie and the inſtant opportunitie, it is moſt ſeaſonable, and in the verie naturall place; he neuer out of his way that followes God, and ſeeing God hath by his providence caſt in this opportunitie vpon

vs,

vs, we must serue his prouidence, and follow that for the right way wherein he leads vs and goes before vs. Neither doe I purpose onely to enter vpon this Argument now, and so let it rest, but as we haue our monthly Communion, so (if God enable me) I meane to make my digressions and proceedings into this Argument accordingly; that so I may confine the knowledge of the Lords Supper to the vse of the Lords Supper (for when should we know what belongs to the Lords Supper?) that our knowledge and our practise may quote and second one another; our knowledge may direct our practise, and our practise may exercise and confirme our knowledge, by continuall sensible and liuely practise: My course God willing shall be this, euerie next Sabbath, before the Communion Sabbath, I will treat of some points or other touching the Lords Supper, as they shall offer themselues in their due order; some preparation must needs be made, the weeke dayes cannot conueniently be spared, because of worldly affairs; that which is made the morning wherein you are to receiue, is good, but not sufficient, there is required some time of respite for Meditation, betwixt your hearing and receiuing, therefore it is fittest to begin the Sabbath day before, that you may haue some seasoning, some profitable matter to feed vpon all the weeke long, whereby if you haue any grace in your Hearts, you may be put in continuall remembrance what a great worke you are to vnderlike the Sabbath following; and so be quickned to examine your selues, and search

your Hearts and liues, and practise your repentance, and stirre vp your Faith, and to be earnest with God in Prayer, and to put forth your best endeours for your fitting to that heavenly worke. After the Sacrament is receiued, the same points to be here rehearsed againe, that so you may take a view of your selues, and of your carriage in that Spirituall Banket; that if vpon this re-view you find, that you haue truly endeouored to glorifie God in his owne Ordinance, your consciences may haue peace, and God the prayse and honour; If you haue grossely fayled, I say grossely in some palpable and notorious euill (for who fayles not more or lesse in his best actions ?) you may iudge your selues and repent of your faylings, and entreat mercy for that which is past, and better grace for the time to come. This course shall be as the former and latter Raine, for we are all of vs meruailous hard hearted to Spirituall duties, we had need be moystened againe and againe, before our Hearts can be mollified and fitted for any goodnesse : The handling of the points the Sabbath day before, is as the former Raine to water and moysten our Hearts, and bring them to some soft temper that they may be apt to receiue the impression of the heavenly Seale, and open themselves to giue entertainment to our blessed Sauour : The rehearsall after the receiuing, is as the latter Raine to water vs again, that Christ Iesus being receiued into our Hearts, may prosper and thriue, and grow in vs to a further encrease of grace; and so proceeding and encreasing from one Communion to another,

another, we may in time attaine thorough Gods blessing, to some good ripenesse for the Lords Haruest.

The Reasons inducing me to this course are many, I will acquaint you with them, because they will be good encouragements both to you and me in these proceedings, and will also quicken vs and further vs to our preparation.

The first Reason is the discharge of my dutie; God hath made me a Watchman ouer you, *Ezek. 33. 7.* and what is the office of a Watchman? To heare & to admonish; to take speciall notice of the state of their People, and to instruct them in their duties, and admonish them of their dangers; nothing concernes your Spirituall state more, then the reuerent and worthy receiuing of this Sacrament, no dutie more necessarie to be taught; no greater danger then the prophanation and abuse of it; I therefore being your Watchman must looke into your state in this behalfe, and tell you your duties, that you may preuent those dangers. The Sacraments are a part of Gods sauing Ordinances as well as the Word, and the due administration of them, is a part of my Ministeriall office, as well as the Preaching of the Word; and it is my dutie to labour and see, that you be worthy Receiuers of the Sacraments, as well as profitable Hearers of the Word; The Apostles practise, *1 Cor. 11. 20.* to the end, is an excellent precedent in this case: Many abuses were crept into the Church of *Corinth*, other things he lets alone till he come himselfe, *Verse 34.* but these that were in the.

the Sacrament must speedily be reformed, and therefore he presently dispatched his Epistle, and sends his mind and charge touching the redresse of them. And surely corruptions in such a high part of Gods Worship as is the Lords Supper, are dangerous Sores, except they be cured with all expedition, they will fester and wranckle, and quickly corrupt the verie Heart of Religion. In conscience therefore of my dutie to God and you, for the preuening of these euils, I haue vndertaken this course.

The second Reason is the care of your Soules; They are deere and precious to the Lord that bought them, and therefore ought to be deere and precious to all Gods Ministers whom the Holy Ghost hath made Ouerseers of them, and that is it which the Apostle seemes to presse, *Act. 20. 28. Take heed to the Flocke ouer whom the Holy Ghost hath made you Ouerseers, &c. which God hath purchased with his owne Blood.* I should be loath to be a Minister of Condemnation to any of you, the power that the Lord hath giuen vs is for edification, not for destruction; if I should administer the Sacrament to you in your ignorance, or prophaneesse, or vnpreparednesse; I should be a verie vnnaturall Father, *To giue you Stones when you aske for Bread, and a Scorpion when you aske for Fish:* Bane and Poyson in stead of Comfort and Food for your Soules, it should but further your Condemnation. In care therefore of your Soules, I labour to prepare you. Consider what the Apostle saith in the *1 Cor. 11. 27. 29. He that eat*
and

and drinks unworthily, shall be guiltie of the Body and Blood of the Lord: and he eats and drinks his owne damnation. What is it to eat and drinke unworthily? That is, without knowledge, reuerence, conscience, faith, and repentance, without preparation: And what is the sinne? *Guiltie of the Body and Blood of the Lord*: You draw the guiltinesse of the Blood of the Lord Iesus vpon your Soules, as the *Iewes* did when they said, *His Blood be vpon vs, &c.* You are as bad as these cruell Murtherers that killed the Lord of Life: And what shall be the punishment? *He eats and drinks his owne damnation*: A fearefull, yet a iust reward of such a fearefull sinne. The manner of the Apostles speech is verie remarkable, *He eats and drinks his owne damnation*: As who should say, while he is eating and drinking at the Lords table, the Diuell is carrying away his Soule into Hell. *Deut. 22. 4.* If we see our Brothers Oxe or his Ass fall by the way, we must helpe them vp: Hath God such care of Oxen and Asses, and not much rather of Mens Soules? And shall euerie Brother lift vp his Brothers Beast being fallen on the Ground, and shall not euerie Minister much more lift vp his Brothers Soule being fallen downe into Hell? My exhortation therefore to you is, that you would ioyne with me, in the care for your owne Soules: To whom should a Mans Soule be most deere, but to himselfe? Doe not sleepe any longer in your ignorance; shake off your carelesnesse and securitie; come no more to the Lords Table for fashion and custome, but for conscience to glorifie

rifie God, and to encrease in grace; keepe your selues from that fearefull sinne of *eating and drinking unworthily*, that ye incurre not the fearefull punishment of *eternall damnation*. Heare and learne and practise such good Doctrines and Instructions as the Lord by my Ministry shall afford you; and your Soules shall liue.

The third Reason is the zeale I haue for Gods glorie; God is honoured by Men no way more, then in their publike meeting and assemblies for exercises of Religion, nor in any of those meetings more, then at this heavenly Banket; and therefore if we haue any zeale for Gods glorie, we must be specially zealous and carefull that God may be honoured by vs, in the performance of this businesse: *He will be sanctified in all that come neere him, Lewis. 10. 3.* In this action we approach nearest to God, euen to become one with Christ Iesus, and hereby to be incorporated into his Body, as Bone of his Bone, and Flesh of his Flesh, and therefore we must sanctifie and glorifie God in this exercise aboue all other. It grieues me to see the Transgressors in this kind, how horribly the Lord is dishonoured amongst Men, euen in this most glorious and sanctified Ordinance; some comming onely for fashion sake, few for consciences, not one amongst a great many, with that due preparation, that may make their seruice herein acceptable to God, and Gods holy Sacrament comfortable and profitable to their owne Soules: In zeale therefore for the Lord of Hosts, that his great Name and Maiestie may be rightly and truly glorified,

rified, in the right and true vse of this his sauing Ordinance, I desire to fit you to a reuerent and faithfull participation of this holy Sacrament, as not knowing wherein either I, or you, may honor God more, and doe him better seruice.

The fourth Reason is the preciousnesse of the death of the Lord Iesus Christ, the greatest, and weightiest, and most vnualueable businesse, that euer was performed since the Worlds Creation; He, the Lambe vndefiled and without spot, a sinlesse Man, the Holy One of God, his owne glorious Sonne; the Liquor that is prest out of such goodly Grapes must needs be a sweet and pleasant Iuice; the Blood that issues out of his blessed Body, and from his sacred Wounds, must needs be most pure and most precious; euerie drop of this heavenly Dew, is worth a worlds ransome; therefore not to be thought or spoken of, much lesse to be purposely remembred, and solemnly represented, in the Sacrament, but with all holy preparation, and affection, and eleuation of Spirit. For the deepe impression of the death of Iesus Christ into our Hearts, let vs consider rightly these three things, which will be as so many spurres vnto vs, to stirre vs vp, to a more reuerent estimation and embracing of this Sacrament. First, the bitterness of his death to him: Secondly, the sweetness of it to vs: Thirdly, the acceptableness of it to God. First, the bitterness of it to himselfe: It was exceeding bitter to him, it cost him many a deepe sigh and groane, many teares and strong cryings, *Hebr. 5. 7.* A fore Agony in the Garden, with

with a bloody sweat in his Body, *Luke 22. 44.* And a deadly heauinesse in his Soule, *Math. 26. 38.* A hard conflict with the terrors of Death, and the wrath of God vpon him, for our sinnes: for that grieuous trouble spoken of *Math. 26. 37.* could not arise from any bodily feares or paines, but he was then coping and closing with the very terrors of God, due to vs, but to be endured by him: God set him as a Marke before him, to shoot at him, and to spend vpon him all the Arrowes of his Vengeance, which were prepared for all beleeuing sinners from the beginning to the end of the World. For many Men haue suffered a bodily death without any such daunting. Christ is of a more valorous spirit then so, many a sore blow did he receiue both from God and Man; Men smot him and buffeted him, *Math. 26. 67.* They platted a Crowne of Thornes and put it on his Head, and smot him on the Head, *Math. 27. 29, 30.* And all this and a great deale more came vpon him, & yet there was none to pirty him, *Pf. 69. 26.* The Lord from Heauen he smot him, and brake him, and layd vpon him, *Esay 53. 6. 10.* as it were stroake vpon stroake, till he had reuenged himselfe to the full vpon him. He did not spare him though he were his owne Sonne, *Rom. 8. 32.* For when Christ was vpon the Crosse, then he was reputed the common sinner of the World, and so all the Vials of the wrath of God were to be poured out and emptied vpon him. Was this Death so bitter to him, and shall we be lightly affected toward it? Shall we come coldly and vnpreparedly to the memoriall

memoriall of it ? Shall we see this bitter Death of his acted as it were in a holy Tragedy before our Eyes, and shall not we be much moued and yearne in our Bowels at the sight, and thought, and memoriall of it ? Put the case we should be condemned to dye, and another Man in loue should take our death vpon him for vs, how compassionately would wee bee affected towards him, and the death that hee suffers for vs ? Wee would goe into our Chambers, and mourne, and waile, and melt in our selues at the thought of his suffering for vs, and his loue to vs, and our wretchednesse that hath brought him, to such a death: much more should we be stirred vp, to a thorough feeling of the sufferings and death of Christ Iesus, which we wretched sinners haue brought vpon him : For it was more that the Sonne of God should dye, then if the whole World should dye : The bitternesse of his death was caused by the bitternesse of our sins ; and therefore the thought of his death should alwayes stirre vs vp to true repentance, to a hatred and detestation of our sins, and to looke vpon the Lord Iesus, with a broken Heart, and a mourning Spirit, and a wounded Conscience, and a sighing Soule, whom we haue so grievously pierced with our sinnes, *Zach. 12. 10. They shall looke vpon him whom they haue pierced, they shall mourne for him; &c.* Secondly, the sweetnesse of it to vs, it is maruailous cordiall and comfortable to vs, Gaule and Vineger to him, but Milke and Hony to vs ; his abasing is our exalting ; his sufferings are our victorie ; his torments our

ease; his wounds our cure; his crosse our crowne; his shame our glorie; his death our life; he dying in our stead; looke how bitter our death was to him, so comfortable is his death to vs; looke how much he was disparaged by our death, so much are we aduantaged by his; it was but one death in it selfe, but it is double in effect; as our death, that is, being due to vs, so it was a bitter death to Christ; but as his death, that is to say, as being endured in his Person for vs, so it is to vs most comfortable; *We were healed by his stripes, Esay 53. 5.* He bore our stripes, and thereby are we healed; we changed states with our Sauour, and he with vs; he receiued our sinnes, we receiue his righteousnesse; he our miserie, we his happinesse; he our death, we his life; a blessed change for vs, that in stead of Sinne, Death and Hell thereby deserued, we should find Righteousnesse, and Life, and Heauen purchased by the death of Christ Iesus; when the Life, and Blood of Christ Iesus gusht out of his Body, by his wounds, then were all the Fountaines of Heauen as it were, all the Flood-gates of Gods Mercie set wide open, and then was all Grace, and Comfort, and Life, and Saluation shewed downe vpon all beleeuers, *Math. 26. 28. This is my Blood shed for you for the remission of sinnes;* it was the shedding of his Blood, it is the remission of our sinnes; the smart was his, the sweetnesse is ours; he is wounded, we are cured; he is punished, we are acquitted; he dyes for vs; and by his death we are made aliue. Thirdly and lastly, the acceptablenesse to God, it was infinitely pleasing to God his

his Father, there is God, and Christ, and Man; Christ enduring the bitterneſſe of death; Man redeemed and deliuered by it; God himſelfe therewithall infinitely pleaſed: Man had ſinned, and thereby enthralled himſelfe to Death, and Hell, and Damnation, and except he be redeemed, he periſheth without recouerie: God was offended, and his wrath did burne like fire, againſt Mankind for their ſinnes, and except he be pacified, they are all damned without mercie: Chriſt Ieſus came and tooke our Nature vpon him, and dyed for our ſinnes, and by the bitterneſſe hath redeemed vs, and pacified God: His offering himſelfe for vs, *was a Sacrifice of a ſweet ſmelling ſauour to God. Ephes. 5. 2.* Alwayes the beloued Sonne of God, but then beſt-beloued, if we may eſteeme according to our apprehenſion, when he was performing the higheſt and vmoſt act of his filiall obedience, *Obedient to the death, euen to the death of the Croſſe, Phil. 2. 8.* When is a Child beſt-beloued of his Father, but when he is moſt obedient? The Lord was alwayes well-pleaſed in him, *Matth. 3. 17.* but then moſt of all, if we may iudge by the effects, when he was vpon the Croſſe, for then and thereby was the Lord well-pleaſed thorough him with all the Faithfull, *Col. 1. 20.* the Lord then ſmelling a ſauour of reſt, whereby, as in the dayes of *Noah, Gen. 8. 21.* he was pacified towards the World. Spices are ſweeteſt when they are broken and pounded, and ſo was Chriſt, when his Body was broken and pounded vpon the Croſſe: And as when *Mary* brake the Boxe of Oynment, the whole

whole House was filled with the fauour of it, *Iohn 12. 3.* So when Christ, who was full of good Oynments, *Cant. 1. 2.* had his Body broken on the Crosse, Heauen and Earth were filled with the sweet fauour thereof, and many reasons may be alleaged why it should be so well pleasing to God. First, it was Gods pleasure and ordinance, that Christ should dye for vs, and he ordained it, in the height of his loue to vs: *God so loved the world, &c.* And he cannot chuse but be infinitely pleased, with his owne worke, specially the worke of his greatest loue. Secondly, he delights not in the *death of a sinner, but rather that they should be con- uerted and liue*; therefore this being the Life and Saluation of sinfull beleeuers, it must needs be delightfull and pleasing to God. Thirdly, it was as it were Gods owne Blood, *Act. 20. 28.* For howsoeuer God is not as Man, made of Flesh and Blood, yet the Person of Christ, who was our Mediator, being God and Man, the Blood that came from him as he was Man, by reason of the personall Vnion of both Natures in that his owne Person, may iustly be said to be the Blood of God; and how can it chuse but the Blood of God, should be infinitely pleasing to God? Lastly, it must make amends for all the sinnes of all Beleeuers: now all our sinnes, euen the best of them, are maruailous filthy and loathsome before the Lord, our verie righteousness is as a filthy Clout before the pure Eyes of Gods Iustice; and therefore, there being so many Beleeuers to be saued, and euery Beleeuer hauing so many sinnes, and euery sinne

sinne being so loathsome and odious before the Lord, it must needs be a verie sweet Sacrifice, that must take away all that filthinesse; and that obedience must needs be infinitely pleasing to God, which makes perfect satisfaction and recompence, for our infinite sinnes. Now if it be so sweet and infinitely pleasing to God, shall we neglect it? Or come like Stockes and Stones vnto it, without feeling and without life, without a liuely and a sensible apprehension of the infinite excellencie, of this sweet smelling Sacrifice? Let vs stirre vp our selues, to esteeme reuerently of it, as it well deserues, and to take delight in it, as God delights in it, and accordingly let vs be fitted to the celebration and memoriall of it, in this Sacrament. In my vnfaigned affection therefore to the Lord, and our Sauour Iesus Christ, and to his precious Death and Blood-shedding, so bitter to himselfe, so comfortable to vs, so pleasing to God, that the honour thereof may be rightly and worthily aduanced in our Hearts, as at all times, so especially in the liuely commemoration of it in the Sacrament of the Lords Supper, I haue vndertaken this taske of preparation, earnestly desiring, that the precious death of the Lord Iesus Christ, may be preciously and graciously entertained, answerable in some measure to the excellent worthinesse of that great Mysterie. Let vs therefore labour to make some vse of these things: Let vs consider, first that it is one of the greatest parts of our Christian dutie, to be well instructed and furnished for this Sacrament: Secondly, what daunger it is

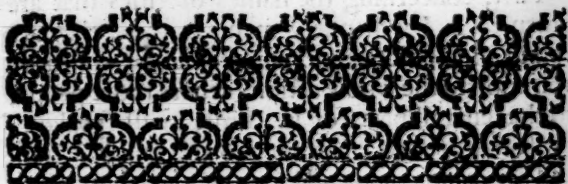
to our Soules if we come vnprepared, for then we *eat and drinke our owne damnation*: when we are eating and drinking, the Diuell is blind-folding of vs, and carrying our Soules to Hell. Thirdly, let vs looke withall to Gods glorie; Is God most glorified by this? Then let vs be best prepared to it. Lastly, let vs consider the preciousnesse of the death of Christ, the greatest worke that euer was performed since the World began, that Christ the Sonne of God should shed his Blood for the sinne of Man. It ought therefore to be prepared vnto with much eleuation, and with much affection of mind: And when we haue it before our Eyes, and come to shew forth the Lords death, we must bring with vs all preparation, reuerence, faith, and eleuation that we can by Prayer, or any good endeuour attaine vnto; and we must further consider the bitternesse of the death of Christ, and must come as if then we were to be crucified with him, euerie one of vs that looke for a part in his death for the forgiuenesse of sinnes, the bitternesse of his death must goe to our Hearts; we must looke vnto him whom we haue pierced by our sinnes, with mourning Eyes, and drouping Hearts; and then we must consider, how comfortable this his death is to vs, it is the greatest blessing that euer can befall vs in this World, Life, Remission of Sinnes, Saluation, and what not? It is all in all. Lastly, consider how infinitely pleasing it is to God, and know that if it be so pleasing to him, if we prophane it, he will be infinitely displeased with vs. Let these things therefore stirre vs vp
to

to a reuerent partaking of this holy Mystery. Thus you haue some seasoning before hand, see how you can profit by it in the weeke; you haue some-what now to put you in mind, what you are to doe the next Sabbath; let euerie one thinke within himselfe, and make it his whole weekes Meditation, I must goe to the Lords Supper the next Sabbath, therefore I must repent and call to God for mercie, and stedfastly purpose to leade a new life hereafter: If I come vnworthily, it is as much as my Soule is worth. These things I would haue you to learne, and practise,
and the Lord giue you vnder-
standing in them.

(. . .)

The end of the first Lecture.

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THE
SECOND LECTURE
Vpon THE SACRAMENT.
OF THE LORDS SUPPER.

THus much I thought good to
giue you a tast of before hand
by way of preparation to the
Communion, the maine mat-
ter was the setting forth of
the death of the Lord Iesus,
and that is the chiefe matter
of the Sacrament. Now because the next day is
a Communion day, we must proceed in this di-
gression: I will not speake of Sacraments in ge-
nerall, I will respire that till I come to speake of
them in the Catechisme, now we will speake
onely of the Doctrine of the Lords Supper.

The whole Doctrine of the Lords Supper may
be reduced to these sixe Heads: First, the names
or titles that are giuen to it. Secondly, the insti-
tution or ordinantion of it. Thirdly, the nature of
it. Fourthly, the parts of it. Fifthly, the power
of it. And lastly, the vse of it.

First, concerning the names or titles that are giuen to it, I will onely mention those that are found in the Scripture, whereof some are more common to the whole action; others more proper to the seuerall parts of it. First, I will speake of those that are more common to the whole action, and the first name or title that we meet withall is, *The Lords Table*, 1 Cor. 10. 21. *Ye cannot drinke the Cup of the Lord and the Cup of Diuels; ye cannot be partakers of the Lords Table, and of the Table of the Diuels.* The Apostle there is inueying bitterly against their Idolatrous Sacrifices, their offering to Idols, which he calles Diuels, for they are no better: and the Apostle tels them that if euer they looke to haue any benefite, in sitting, and eating, and drinking at the Lords Table, they must vterly forsake the Table of Diuels. It is *the Lords Table*, this is a borrowed speech; the Table being taken for the Meate and Drinke that is receiued at the Table. The word imports many things worthy our consideration: First, it agrees with the ordinarie custome of eating and drinking, which is vsually performed at a Table. Secondly, it carries some reference to the originall institution, which was at the Table, there they did eat the Passeouer. Thirdly, it prescribes a decencie and a seemely complement, euen of the outward materiall things that are of needfull vse, in and about this Sacrament. Fourthly, it preuents all superstitious conceits of any holinesse in the Table it selfe, aboue other Tables, but onely so farre forth, as it is separated to this holy vse; else there is no extraordinary

dinarie holinesse in the Table it selfe. Fifthly, it condemnes the practise of the Popish Church, that make it, and call it an Altar rather then a Table; and their reason is ready; because they might turne the Sacrament into a Sacrifice; for Sacrifices are confind to Altars, and Altars to Sacrifices. The second name, it is called *The Lords Supper*, 1 Cor. 11. 20. *when ye come together therefore into one place, this is not to eat the Lords Supper.* This title imports as much as the other, an eating and drinking, but this further includes two things more: First, a specification of the time when it was first instituted, and administred, being at night 1 Cor. 11. 23. *The Lord Iesus in the night that he was betrayed, tooke Bread, &c.* 1 Cor. 11. 25. *He tooke the Cup when he had supped, &c.* for our euening meales are our Suppers. And secondly, it hath also a reference to the present action, which at the first institution it was accompanied withall; that is, *The Lords Supper*, wherein our Sauour and his Disciples did eat the Paschall Lambe, which was a shaddow of this Sacrament: And each of these is particularly ascribed to the Lord, that is, to Christ Iesus. Now it is called *The Lords Table*, and *The Lords Supper*, not onely because our Sauour is Lord by a kind of excellencie, but also because he hath a speciall right vnto this Sacrament, and a speciall hand in it; as our Sabboth is called the Lords day in the *Reuel.* 1. 10. because our Sauour had a speciall right to it, & a speciall hand in it either in instituting it himselfe, or by his Apostles. There are many other names of which I will

speake hereafter, in the meane time we will seize and insift a while vpon these two: And because these two agree verie neere together, and are in effect as one, I will handle them both together, and deliuer the matter by way of obseruation, as I haue done before.

Doct. 1. In that Iesus Christ in both these titles is called the Lord, by a kind of singularitie or excellency, the obseruation is this, Christ Iesus is an absolute Lord, the Lord of all Lords, the sole Ruler and Gouvernor of the whole World, specially of the Church; for all these particulars are directly intended in this name. I will handle the proofes of euerie particular by it selfe: First, that Christ Iesus is an absolute Lord, *Esay* 40. 3. compared with *Marke* 1. 3. for the New Testament is an exposition of the Old, and the Apostles and Euangelists the Interpreters of the Prophets, and therefore whereas *Esay* speaking as a Prophet had onely pointed out Christ some-what darkely, by this generall word, the Lord, *Marke* speaking as an Euangelist, expounds the Prophet, and shewes plainly that Christ is that Lord there spoken of, as appears in *Verse* 1. compared with *Verse* 3. And so you haue three testimonies in one, the Prophets, the Euangelists, and *Iohn Baptists*, for it was his Cry, they are but the reporters of it. If you add hereunto that in *Mal.* 3. 1. where the same matter is handled, you haue a fourth testimonie greater then all the rest, God himselfe calles him so, And the Lord whom you seeke shall speedily come to his Temple, &c. In *Matth.* 21. 3. our Sauour sends

two

two of his Disciples to fetch the Ass and the Colt, and he bids them that if any Man say ought vnto them, that they should say, *The Lord hath need of them.* There our Sauour challengeth to himselfe that verie title, for he is the Lord that had vse of them, and this word imports that he is an absolute Lord, and had an absolute right in them, better right then the Lords and Owners had. *Luke 2. 11.* The Angell calles him so, *Vnto you is borne this day a Sauour which is Christ the Lord.* And so *Act. 2. 25.* compared with *Psal. 16. 10.* *Dauid* calles him Lord, and the Apostle expounds it of Christ. And so the Apostle *Peter* calles him Lord in *Act. 2. 36.* and so the whole companie of the Disciples call him Lord in *Luke 24. 34.* which said, *The Lord is risen, &c.* Here you haue a great many of testimonies together, God, and Christ, and the Angels, *Dauid*, and the Prophets, & *Iohn Baptist*, and the Apostles, and the Euangelists, all ioyned together acknowledging him to be the Lord, that is, an absolute Lord, & it is an visuall speech in the Apostles writings, to call him *The Lord Iesus*, or *the Lord Iesus Christ*; and this title is so proper to him, that whē the other Persons are spoken of together with him, they oft-times are called by some other titles, he by this, *1 Cor. 8. 6.* *For there is but one God which is the Father, and one Lord Iesus Christ, &c.* The Apostle calles the Father God, and Iesus Christ Lord, not but that Christ is God also, and the Father is Lord; but so it pleaseth the Holy Ghost to speake of them for causes best knowne to himselfe, and so in the *1 Cor. 12. 4, 5, 6.* *The same Spirit,*

Spirit, the same Lord, God is the same, &c. and in *Ephes. 4. 4, 5, 6. One Spirit, one Lord, one God and Father of all, &c.* Now that none may thinke this to be a bare title onely, it is sometimes given him with addition of diuers Royalties, such as are peculiar onely to the Lord of Heaven and Earth, as *The Lord of Life, Act. 3. 15. The Lord of Power, 2 Thes. 3. 16. The Lord of Glory, 1 Cor. 2. 8.* Secondly, He is such an absolute Lord, as that he is *Lord of Lords, Reuel. 19. 16.* and he hath vpon his Garments and vpon his Thigh a name written, *The King of Kings, and Lord of Lords,* not onely as he being greater then they, but also, as they being at his command, and whatsoeuer power and authoritie they haue, they haue it from him. Thirdly, He is such a Lord, as that he is the sole Ruler and Governour of the World, *1 Cor. 15. 27. For he hath put downe all things vnder his Feet. Math. 28. 18.* And Iesus came and spake vnto them saying; *All power is giuen me in Heauen and Earth.* Lastly, He is such a Lord, as that he is specially the Lord and sole Governour of his Church, and of the Faithfull, for that is specially intended in the New Testament, for as they are the speciall Jewels of the World, so Christ Iesus, who is Lord of all the World, is by speciall relation the Lord ouer them. *Ephes. 3. 14, 15.* the Apostle in the fourteenth Verse hauing spoken of the Lord Iesus Christ, in the fiftenth Verse he saith, *Of whom it named the whole Family in Heauen and Earth;* all the Faithfull receiue their denomination from him, and therefore they challenge him by particular claime as
their

their Lord, *1 Cor. 16. 23. The grace of our Lord Iesus Christ be with you*; and euerie one of them too as his Lord: So did *Dauid, Psal. 110. 1. The Lord said vnto my Lord, &c.* And so did *Mary Magdalene, Iohn 20. 13. They haue taken away my Lord.* And in *Verse 28,* so did *Thomas, My Lord and my God.* Nothing more frequent then this: So you see the point is plainly proued by Scripture, the Reasons are many.

First, He is so in respect of his Being and Nature, as he is the Sonne of God, in the forme of God, equall with God, *Phil. 2. 6.* He was God himselfe as the Scripture shewes, and therefore he is truly and rightly the Lord of Lords: if he had beene but the Sonne of God, the reason would hold, for if the Sonnes of Earthly Princes, are Earthly Lords, then the Sonne of God who is Lord of Heauen and Earth, must needs be the Heauenly Lord, the Lord of all Lords: But in that it is said, that he was in the forme of God, equall with God, it takes away all colour of exception, and puts the matter out of all doubt, that he is an absolute Lord.

The second Reason, is in respect of his Might, whereby God hath manifested his Power, Dominion, and Maiestie visibly and sensibly to vs in the Person of Christ more then in any of the other Persons; for howsoever God the Father is Lord, and the Holy Ghost is Lord, yet in God the Sonne the Lord hath visibly and sensibly manifested his power to vs, more then in any of the other Persons, and so he hath

beene most plainly declared to bee the Lord,
1 *Cor.* 15. 47.

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Thirdly, His workes proue him to be a Lord, whatsoeuer belongs to a Lord, that he hath done, and he hath done that which none could doe but the Lord of Lords: Who could haue done such Miracles, as he did, but the Lord onely? And what belongs to a Lord to doe, but to ouercome his Enemies, and tryumph ouer them, to rule and raigne ouer all as he will himselfe? This the Lord Iesus Christ hath done, he hath ouercome Dearth, and destroyed him that had the power of Death, that is, the Diuell, and tryumphed ouer Sinne, and Hell, and all the powers of Darkenesse vpon the Crosse, and made his Enemies his Footstool: therefore he is an absolute Lord. His Resurrection, Ascension, sitting at the right hand of God his Father, his quickning whom he will, executing Iudgement by his power, his sending downe of the Holy Ghost, and returning to Iudgement at the last day to giue sentence on all Flesh: All these are so many Cognifances and badges, that Christ Iesus is the Lord of all.

4

Fourthly, He is the Lord, by the appointment and assignement of his Father, *Act.* 2. 36. *God hath made him both Lord and Christ, &c.* which is not to be vnderstood of his Nature, but of his Lordly Office, the Office of his Mediatorship: and hence he hath a large Patent, and an absolute authoritie giuen him, *Matt.* 28. 18. *All power is giuen me both in Heauen and Earth:* and in *Iohn* 5. 22. 27. *The Father iudgeth no Man, but hath committed all Iudgement to the*

the Sonne, and hath giuen him power to execute Iudgement in that he is the Sonne of Man. And that which agrees most to this in hand, is in Phil. 2. 9, 10, 11. Wherefore God hath highly exalted him, and giuen him a name, aboue euerie name: that at the Name of Iesus euerie Knee should bow, both of things in Heauen, and things in Earth, and things vnder the Earth: and that euerie tongue should confesse that Iesus Christ is the Lord, vnto the glorie of God the Father. He obtained this Lordship by his Mediatorship, and it is such a Lordship, as all in Heauen, and Earth, and vnder the Earth doe acknowledge.

Now the particular Reasons why he is Lord *Reas. 1.* specially of his Church, are these two: First, because he redeemed them, *He bought the Church with his owne Blood, Act. 20. 28.* The reason of the name Lord is this: when any were taken Prisoners and Captiues, he that redeemed and ransomed them was called their Lord, and they were his Seruants. We were Captiues vnto Sinne, and Hell, and Damnation, and Christ he redeemed and ransomed vs, and therefore he is our Lord, and we are his Seruants.

Secondly, because the Church is giuen by God the Father to Christ, by a peculiar donation, *John 6. 37. All that the Father giueth me shall come to me. And Hebr. 2. 13. Behold here am I, and the Children which God hath giuen me.* And hence ariseth many relations betwixt Christ and his Church: He is their God, and they are his People; He is their Head, and they are his Members; He is their Husband, and they are his Spouse; He their King,

and they his Subiects; and he their Sauour, and they his Redeemed.

Vse 1.

The Vses are these: First, this teacheth vs, and doth sufficiently proue vnto vs, that Christ is not meerey a Man, but true and verie God; and that not a pertie God, as some *Arians* imagine, as who should say, He is God indeed, but yet subordinate and inferiour to his Father. But he is an absolute Lord, euen as God the Father is Lord, and who-soeuer doth not so acknowledge him, shall haue no part in him. The *Jewes* and the *Turkes* that doe in their kind verie religiously acknowledge and inuocate God the Father, doe but deceiue themselves and dishonour God: They shall neuer find grace and mercie with God the Father, because they acknowledge not the Lord Iesus Christ. The greater is Gods goodnesse to vs, that hath not onely so reuealed him to vs, but also perswaded vs to receiue him. It is not a matter of course, but the speciall working of the Holy Ghost, but of Faith whereby we are thus perswaded, *1 Cor. 12. 3. No Man can say that Iesus is the Lord but by the Holy Ghost.* In word a Man may say as much, but he cannot in deed and in truth; he cannot come to be perswaded of it; and to rest in that perswasion, is onely from the Holy Ghost.

2

Secondly, Is Christ Iesus the Lord specially of his Church? Then he is to be reuerenced and worshipped, as the Lord of his Church, *Mal. 1. 6. If I be a Lord, where is my feare?* Seeing Christ Iesus is the Lord, we must feare him and worship him. *Psal. 45. 11. He is thy Lord, and reverence thou him;*

him; it is spoken of *pharaohs* Daughter, that *Solomon* was her Lord, and therefore she must worship him. If this be true in the shadow, it is much more so in the substance: For behold a greater then *Solomon* is here, a greater Lord, and therefore more necessarily and more reuerently to be worshipped: Euerie one of vs should enlarge our Hearts to the furthest extent of reuerence and worship that possibly we can attaine vnto; whensoever we doe but heare the name of the Lord Iesus, it should strike a reuerence into our Hearts. Doe not the Diuels tremble at the sight of the Lord Iesus? Did not they worship him in the dayes of his Flesh? *Marke 5. 6, 7.* How much more then when they behold his glorie? And shall not we be stirred vp to worship the Lord Iesus as the Lord, when we see the verie Diuels worship him? All the Angels worship him, *Hebr. 1. 6.* Now we are more bound vnto him, in respect of this verie title, the Lord, then they are: He is their Lord as being their Creator, Head, Gouvernour, Preseruer; but to vs he is more then all this; He is the Lord our Redeemer, which is the most proper and most beneficiall bond, and this he neuer was to them; therefore we are to worship him by dutie much more. All Creatures worship him. *Phil. 2. 10, 11.* *At the Name of Iesus euerie Knee shall bow, both of things in Heauen, and things in Earth, and things vnder the Earth: and euerie tongue shall confesse that Iesus is the Lord, &c.* Then let vs not stand like a dead Center in the midst, like Stockes and stones, without the fence of the Lordly power

and authoritie of Christ Iesus; we are to be quickened thereby to worship him, when all the Creatures round about vs in Heauen and Earth doe bow and humble themselues, with all feare, and reuerence, and seruice to his Maiestie. There is nothing in our Sauour but if it be beheld with a spirituall Eye, it carries a Lord-like Maiestie in it, deseruing and requiring the highest worship: Not onely his Transfiguration, Miracles, Resurrection, Ascension, and such other workes plainly declaring him to be the Lord, but euen in his basest and meanest estate he was discerned and acknowledged to be the Lord. When he was in the Wombe, *Luke 1. 43, 44. Elizabeth acknowledged him to be so, Whence commeth this to me, that the Mother of my Lord should come to me, &c.* And in the Cratch he was so acknowledged by the Angels, and heauenly Souldiers, *Luke 2. 11. 13.* And after that he was worshipped by the Wisemen as the Lord, *Math. 2. 11.* And vpon the Crosse, euen then when he was in the greatest abasement, when it was the houre and power of Darkenesse, he spoyled Principalities, and Powers, and shewed himselfe to be the Lord; and the Theefe hanging with him, by the Eye of Faith discerned him to be the Lord, and so worshipped him, *Luke 23. 42. Lord remember me when thou comest into thy Kingdome.* Euen then when he was in the Enemies hands, when they were taking away his life from him, yet then was he the Lord, and so shewed himselfe, and was so acknowledged, and worshipped, & called vpon. Now as he is to be worshipped in all other cases,

so especially in the vse of the Sacrament of the Lords Supper, when we come to be partakers of the Bread and Wine, and by them of the Body and Blood of Christ, we must be rayed vp to the consideration of his Lordly power and authoritie, that thereby we may be stirred vp to worship him, and honour him, and to bow downe the Knees of our Hearts to him with all humbleness and submission; I say not that we should worship the Sacrament as the Papists, nor Christen the Sacrament as some of the Lutherans, but in the vse of the Sacrament, as being the speciall memoriall of him and of his Death: and as we worship him in hearing of the Word, and his sauing Ordinances, we must haue our Hearts to be lifted vp in the reuerent imbracing of these pledges of his loue, and in thankes-giuing for the benefits of his Death, and to be cast downe in detestation of our finnes that hath brought this death vpon him.

The third Vse, Is he the Lord? Then we must beleue in him, *John 14. 1. If ye beleue in God, beleue in me also*, as who should say, ye beleue in God, I being God beleue also in me; so Christ being Lord as the Father is, is therefore to be beleued in, the vse is as naturall and the reason as effectuall: here is the proper obiect for the Eye of our Faith to be fastned vpon, his Lordly power and authoritie, Christ-Man is to be beleued in, in some sort, but Christ the Lord, that is the true, and right, and proper obiect: here is full hold, and as it were a full handfull for the hand of our Faith to seize vpon. We lay hold on him as Lord, therefore all-

all-sufficient to supply all our wants, to minister all comforts vnto vs, to fill vs with all aboundance, and euerie way to giue vs plentiful satisfaction. If we rest on him as Man onely, many feares, and doubts, and suspitions might arise, but Christ the Lord puts all out of doubt, and giues vs full content and securitie, here is sure footing for the grace of Faith to rest vpon, Christ the Lord is the Rocke that we must build vpon, and *the Gates of Hell shall neuer preuaile against vs*; therefore let vs rest in Christ the Lord, and rely vpon him, and cast our selues with all bouldnesse and confidence vpon his Almighty protection.

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The fourth Use, Here is matter of comfort and reioycing, seeing Christ is the Lord, specially of the Faithfull, it should teach vs neuer to be discouraged whatsoeuer befall vs, we are his Seruants, and he is our Lord; therefore he will prouide for vs, and defend vs, and take part with vs, and saue vs, whatsoeuer case we are in; the verie Name of the Lord, breakes in vpon our Hearts I know not how, with such a louely Maiestie, that it ministers comfort and life vnto vs in all our estates, in our well-fare, when we looke about and see Gods blessings vpon vs, and consider that the Lord hath done this for vs, it comforts vs, that surely it shall stand good, because the Lord hath done it; in our wants if we can consider, that the Lord is our Sheepeheard that is the supply of all our wants; in our afflictions when we goe thorough the Fire, if the Lord be with vs, it shall not burne vs; if thorough the Water, it shall not drowne

drowne vs ; against our Enemies it is a sufficient Shield, *If the Lord be our Light and Saluation, whom should we feare ? Psal. 27. 1.* So in our Prayers, *Luke 23. 42. Lord remember me when thou comcest into thy Kingdome ;* it is such a patheticall voyce, that it worketh affection, a kind of liuely and comfortable affection in the Hearts of those that haue grace to conceiue rightly of it.

The last Vse, is for terror to the wicked, it breakes in vpon them with a dreadfull and terrible Maiestie, there is nothing can afright wicked Men, or the Diuell himselfe more, then the Name of the Lord ; it is a matter of great terror to them, and workes effectually against them : it was snibbing enough to Satan, *Zach. 3. 2.* when it was said vnto him, *The Lord reprove thee Satan :* And in *Iude verse 9.* when *Michael* the Archangell strove with the Diuell about the Body of *Moses*, he durst not blame him with cursed speaking, but said, *The Lord rebuke thee :* he had his arrant, he need haue no more said to him ; and if it be but pronounced by Men with a faithfull Heart, and assured confidence in God, it is able to strike terror and astonishment into the Hearts of vngodly Men : *Behold, the Lord comes to Iudgement, &c.* And in the *1 Theff. 4. 16. The Lord shall descend from Heauen with a shout, &c.* The day of Iudgement is a matter of terror to the wicked, and because it should affright them the more, it is denounced against them in the Name of the Lord : And alas, though wicked Men be neuer so great, what are they when the Lord of Heauen and Earth shall set himselfe

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against

against them in his fierce wrath and displeasure ? The thought hereof is sufficient to terrifie and amaze the most obstinate sinner in the World.

2

Secondly, in that the Sacrament is called by the name of the Lords Table, and the Lords Supper, hence obserue, that the Lords Supper is as it were a Banket or Feast of our Soules, wherein the Faithfull are nourished to a Spirituall and Heauenly life. We must vnderstand that matters of Saluation are Spirituall, which come not within the compasse of our sence, but are spiritually to be searched and reached vnto by the Eye of Faith: And hence it is, that God, willing to acquaint vs with them, doth set them forth vnto vs vnder the veiles of temporall things, and because matters of Saluation are sweet and comfortable, and refresh the Heart, therefore the Holy Ghost makes choyce of such outward things to veile and to shaddow them by, as are most vsuall and fittest for our comfort and refreshing, as namely, Bankets and Feasts: and so *Math. 22. 2.* and forward, and *Reuel. 19. 9.* and *2. 7. &c.* And according to this ground it is, that this Sacrament is set forth vnto vs in the name of a Feast, that is to say, a Spirituall Feast or Banket for our Soules. *Prou. 9. 1, 2, &c.* it is said of Wisedome, that *she hath killed her Viduals, drawne her wine, and prepared her Table:* and what is the benefite to be receiued at this Feast ? *Knowledge and vnderstanding*, as appears in the 4 and 5 *Verses:* by Wisedome there, is meant the Sonne of God; the preparing of the Viduals and Table is the tending vs of the meanes of Saluation, which is performed

performed in a particular manner in this Sacrament, *1 Cor. 10. 26. The Cup of Blessing which we blisse, is it not the Communion of the Blood of Christ? And the Bread which we breake, is it not the Communion of the Body of Christ?* Now these things cannot be communicated to vs in bodily manner, he being in Heauen and we in Earth, therefore it must be vnderstood in a spirituall manner, as the Body and Blood of Christ which is communicated to vs in this Sacrament, being a spirituall Banket for our Soules, to nourish them vp to a spirituall and heauenly life, *Math. 26. 28. This is my Blood of the New Testament which is shed for many for remission of sins.* So that the end for which we are invited to drinke, it is the remission of sinnes; drinke Wine, it is for the comfort of our Bodyes; drinke the Blood of the Lord Iesus at the Lords Table, it is infinitely more comfortable to the Soule of a poore Christian that lyes groaning vnder the burthen of his sinnes, he is thereby refreshed and reuiued, and cheared vp to a spirituall life, *Iohn 6. 54. Whosoever eats my Flesh and drinks my Blood, hath eternall life, and I will rayse him up at the last day.* The benefit that comes to vs by the Flesh & Blood of Christ, which we eat and drinke after a speciall manner in this Sacrament, is not a temporall life, but life eternall, *Iohn 6. 63. The Flesh profits nothing, the words that I speake to you are Spirit and life.* That which our Faith takes hold vpon in Christ Iesus by eating and drinking him after a spirituall manner, whether in the Sacrament or without it, is not to make our Bodyes fat, but to cherish vp our

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Soules,

Soules, that his Spirit may quicken our Spirit, and his life may make vs aliue to God.

Reas. 1.

The Reasons: First, Christ came specially for the good of our Soules, *Math. 11. 29. You shall find rest to your Soules*: It is true indeed, our Sauour hath a care of our Bodyes too, but his speciall care is for our Soules, he is our Soules Physitian, but the worke he came to performe was this, not so much to take away the sicknesse of our Bodyes, but the finnes of our Soules. It is not to be denied but that our Bodyes also are nourished in this Sacrament, and that both directly and corporally by the outward Elements of Bread and Wine, for so it must be, that the proportion may hold and be the more significant and sensible, and also by way of consequence, and spiritually, as the Body also partaking with the Soule, in the forgiveness of finnes, and the grace of Saluation: but that which is chiefly and principally nourished in this Sacrament, is the Soule, which receiueh and embraceth Christ by Faith.

2

The second Reason: The Communion which we haue with Christ, is a spirituall Communion, *1 Cor. 6. 17. He that is ioyned to the Lord is one Spirit*, Therefore this Sacrament which is a speciall meanes of our Communion with Christ to knit vs vnto him, must accordingly be a spirituall Banquet.

3

Thirdly, It is the nature of this Sacrament to be the Seale of the New Testament, *Luke 22. 20. The Couenant or Testament is a spirituall Couenant, the Couenant of Iustification and Sanctification,*

cation, *Hebr.* 10. 16, 17. Therefore the Seale must be spirituall as the Couenant is.

Fourthly, The Word and Sacraments are in generall of the same nature : The Word is a Banket of our Soules, and therefore the Sacrament being an appendant vpon the Word, must also belong vnto our Soules, and be a spirituall Banket too. The Word begins and nourisheth our eternall life, the Sacraments nourisheth it, but not begins it; the Word brings vs vnto Christ, the Sacraments make vs to grow faster to him; the Word workes vpon the Eare, and being seconded by the Spirit, so quickens and feeds the Heart; the Sacrament is seene, felt, tasted, wee eat it, and drinke it, and receiue it into our Bodies, and so being seconded by the Spirit, nourisheth our Soules; the Word comeyes Christ into vs more largely, this Sacrament more neerely: each of them verie powerfully and effectually.

Fifthly, The verie time wherein it was instituted proues as much; for it was instituted after Supper when their Bodies were fed already, and therefore it is proper and peculiar to their Soules.

Lastly, The proportion betwixt the Signes and Things signified proues as much; for seeing the Signes, that is to say, the Bread and Wine, are apt to nourish the Body; therefore the thing signified, that is to say, the Body and Blood of Christ, must needs be intended to the

nourishment of the Soule; therefore it is plaine that this Sacrament is a spirituall Banket, wherein the Faithfull are nourished to a spirituall and heavenly life.

Vse 1.

The Vses: First, It should teach vs that seeing it is a Feast for our Soules, therefore we should vse it as a spirituall Feast: And how is that? We must bring spirituall Mouthes, and spirituall Stomackes, and spirituall preparation, and spirituall affections; We must be wholly spirituall, our Mouthes are our Minds or our Soules; our Stomacke or Appetite must be hungry, and thirst after Grace, and Righteousnesse, and forgiveness of Sinnes, and newnesse of Life; our Preparation must be humbleness of Mind, and brokenness of Heart in the sight of our owne wretched estate; and Faith and confidence in the promise of saving Grace for our deliuerance. It makes no matter when we come to this Feast, whether we haue our best Cloathes on or no, he is best well-come that comes with the best Heart, and the best Soule; for whosoever comes not thus prepared, wants his Wedding-garment, and shall speed as he did, *He shall be cast into utter darkenesse*. Lastly, our affections must be spirituall; our Mirth, and Cheerfulness, and Ioy, must not be any carnall Ioy, or corporall Reioycing, as at our bodily Feasts, but we must reioyce in the Lord, reioyce in the Spirit, reioyce in God, and Christ, and his Saluation.

2

Secondly, If it be a spirituall Feast, then we must

must learne to discerne the Body and Blood of Christ, the spirituall Food for our Soules; we must lift vp the Eye of Faith, and apprehend and take hold vpon Christ, being in Heauen, though we be vpon Earth: Our bodily Eyes cannot see so farre, but the Eye of Faith sees into Heauen, and beleeueth that Christ Iesus sitting at the right Hand of God is here present at the Table, after a spirituall manner, and so doth giue and communicate himselfe vnto vs: The Eye of the Body sees the Bread broken, and the Wine poured out; the Eye of Faith, sees and considers, the breaking of Christs Body, and the shedding of his Blood, for the taking away of our sinnes, and this is that which the Apostle presseth, *1 Cor. 11. 29.* about the discerning of the Lords Body; as who should say, That he that comes without this discerning Eye of Faith, he comes to this Table as to an ordinarie Feast, discernes the Bread and Wine with his bodily Eyes, but not as to a spirituall Feast, to discerne Christs Body by the Eye of Faith, and so can haue no benefite by it: For as appears in the Doctrine, it is the Faithfull onely that are here nourished to a Spirituall life; but as for vnbeleeuers, they are thereby nourished to eternall death, as the Apostle there shewes.

Thirdly, Examine our selues, whether we haue carried our selues this day, or any time heretofore as at a spirituall Feast; Haue we hungered and thirsted, after the spirituall refreshing of our Soules? Haue our Soules beene fatted with

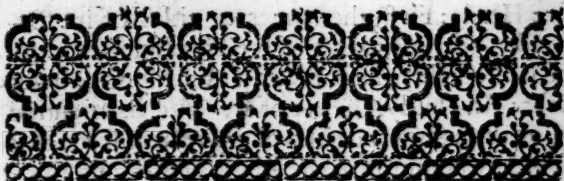
with these Iunckets God hath set before vs ?
Haue we had Faith in the Promises of God ?
Haue we had repentance of our Sinnes ? Haue
we prepared our selues in the Inward-Man, for
the entertainement of Christ and his Spirit in-
to our Hearts ? Haue we beene refreshed with
the comforts of God ? Haue we delighted in
the Saluation that hereby is brought vnto vs ?
Haue we had an inward ioy and cheerefulnesse
of Heart, that we haue found Christ the Lord
and Master of the Feast hath bid vs well-come ?
That we are better encouraged to goe on in
godly duties ? More confirmed in the assu-
rance of the forgiuenesse of sinnes ? And more
thoroughly resolved to leade a new life ? That
we haue well profited in the state of Grace and
Saluation ? If we find these things, we plaine-
ly shew that we haue made it a spirituall Ban-
ker, and that thereby our Soules are nourished
to a heauenly life. If wee find none of these
things, at least in some measure, let vs know,
that wee haue come like brute Beasts, or at
least like carnall Men, we had better haue kept
away, if wee haue come onely with bodily,
and not with spirituall Eyes, let vs know wee
haue committed a greuous sinne against God ;
Wee came here to receiue a generall quittance
for our sinnes past, and wee haue added a
greater sinne then euer we committed before.
Let vs therefore examine our selues, and lay vp
these things in our Hearts to meditate vpon them,
that

that thereby we may be stirred vp, to a faithfull
endeuour, and vnfained labour and trauell with
our owne Soules to be better fitted for the
Lords Table, that next time we come,
we may be better Guests, and
better well-come.

Amen.

The end of the second Lecture.

G



THE
THIRD LECTURE
Vpon the SACRAMENT
OF THE LORDS SUPPER.



Y^OV may see how it pleaseth God who disposes of all times and seasons according to his owne will, as being wholly in his owne Hands, that the renewing of this Exercise should fall out vpon this day, the next Sabbath being a Communion Sabbath; and therefore according to the method before propounded, and hitherto obserued, we are to breake forth into our digression againe, now to spend our time and labour this Sabbaths euening, to fit our selues against the next Sabbath to the receiuing of the Communion. You may remember we shewed that the whole Doctrine of the Sacrament of the

Supper of the Lord may be reduced vnto these fixe Heads: First, the names or titles of it: Secondly, the institution of it: Thirdly, the nature of it: Fourthly, the parts of it: Fifthly, the power of it: And lastly, the vse of it. We haue entred vpon the names and titles of it, we haue seene that some are common to the whole action, and some are peculiar to the seuerall parts of the action: Common to the whole action that it is called the Lords Supper, or Lords Table, that is the first title; the Lords Table, that is a borrowed speech, by the Table is meant the Meat or the Drinke that is receiued at the Table; it is called the Lords Supper, and there is as much intended as at the Table, eating and drinking; but withall there is further included both a specification of the time, wherein the Sacrament was instituted in the night, at euening Meale or at Supper: Secondly withall, there is a specification of that special action that it was accompanied withall when it was first instituted (namely) at that Supper where our Sauour Christ and his Disciples did eat the Paschall Lambe which was a Type and Figure of this Sacrament, each of these are ascribed to the Lord, the Lords Supper, or the Lords Table; wherein we shewed first, that Christ Iesus is the Lord by a kind of excellency, the onely, sole, Ruler, Gouvernour, and Commander of all. Secondly, we shewed it is called a Supper, a Table, whence we gathered this point of Doctrine, that the Sacrament is a spirituall Feast or Banket whereby our Soules are nourished to eternall life. Now there
is

is also to be handled a third obseruation concerning this first title : for where the Lord himselfe doth giue names, there is some deepe reach of wisdome and vnderstanding in them ; Men are but of shallow capacitie, they cannot sound the full depth of things, and therefore the names that are giuen by Men are but shallow, and superficiall, they are not much profitable, nor much obseruable ; but the Lord that made, and hath ordained all things, he sees thoroughly into the verie ground, and bottome of all things, and therefore the names that are imposed by God himselfe, as they are alwayes verie significant to expresse the nature of the things that they are giuen vnto, so commonly they are verie pregnant, and plentifull for instruction of the Sacrament that we are to speake of. It is tearmed or called by God himselfe, *The Lords Table*, or *The Lord Supper* ; consider it well and you shall find to arise a third obseruation (namely) that the Sacrament which we call the Communion, is by a speciall prerogatiue appropriated to the Lord Iesus Christ, his Sacrament, his Supper, his Table, the Lords Supper, or the Lords Table. In the former obseruation you heard what it is (namely) that it is called a Supper therefore a Banket. In this obseruation now you heare whose it is, the Lords Supper, or the Lords Banket, *1 Cor. 10. 21.* it is called there by the name of the Lords Table : If you aske why it is the Lords ? The Apostle shewes it cleerely in the sixteenth *Verse* (namely) that it is Christs, *The Cup of Blessing which we blesse, is it not the Communion*

of the Blood of Christ? The Bread which we breake,
 is it not the Communion of the Body of Christ? It is
 his Cup, whose Blood is communicated in it; but
 Christ his Blood is thereby communicated to vs,
 and therefore it is Christs: It is his Table, of
 whose Meat we feed vpon; but it is Christ his
 Body that there we feed vpon, therefore it is
 Christ his Table, and that by a speciall prerogatiue
 1 Cor. 11. 20. there it is called by the name of the
 Lords Supper. And the Apostle in the 23 Verse
 of the same Chapter, presently after speaking of
 the verie same Supper, he shewes who is the Lord
 (namely) Iesus Christ, it is his Supper, and by a
 speciall prerogatiue, it is ascribed vnto him. Our
 Saviour himselte affirms as much with his owne
 Mouth, Math. 26. 26. 28. where the same Sacra-
 ment is mentioned, in regard of the institution of
 it, Christ saith, *This is my Body*, and so the Cup,
 he saith, *This is my Blood*, I haue a speciall interest
 into it, I lay claime to it, as my right; Christ
 challengeth it for his owne, as if he should step
 forth and say, This is my right, and I challenge it
 as my owne, by a speciall prerogatiue. For the
 further opening of this point, we will first speake
 of certaine respectiue considerations whereby
 this truth is cleared, and amplyfied; and then of
 certaine reasons whereby it is more fully confir-
 med. First, of certaine respectiue considerations
 whereby the truth of this obseruation is cleared
 and amplyfied: First, in regard of the Suppers of
 Men, Men haue their Suppers, but they are com-
 mon and ordinarie Suppers, but this is a heavenly
 and

and spirituall Supper, the Supper of Iesus Christ. Secondly, in respect of other Suppers that Christ himselfe made, indeed, he made many Suppers while he lived here vpon the Earth; but yet this is his by a kind of speciall prerogative, and right, not onely as being his last, but the greatest Supper, of greatest consequence he made both to himselfe and vs; that is to say, the Supper of the Lord, was of greatest consequence to himselfe, because presently that night he was to be betrayed, and deliuered into the hands of sinners, the next day on the morrow to suffer death; and so also of greatest consequence to vs, because it is most beneficiall to vs, and we ought to mind it more then all Suppers besides. A third respectiue consideration shall be in regard of those that supped together with him: It is the Lords Supper, yea, but did not others suppe with him? Yes, the Disciples did: And therefore why may it not be called their Supper? I answer, they were but the Guests, he the Master and the prouider of the Supper; they the Seruants, and he the Lord; though they were with him, though they did partake of it, yet it doth belong to the Lord by a speciall prerogative. Last of all, in respect of the other Persons of the blessed Trinitie, yet still it is his Supper, the Supper of the Lord, after a speciall prerogative. But you will say, was not the Father and the Holy Ghost present there, and powerfull? Yes, they were in some sence, but yet not by prerogative, but it was Christs Supper onely by a kind of speciall prerogative, though the Father and the Holy Ghost

Ghost were there present and powerfull, yet notwithstanding they were not incarnate, it was Christ alone that was incarnate, and tooke our Flesh vpon him, and did bodily feed vpon it, and therefore not the Supper of the Father, or of the Holy Ghost, but his by a kind of excellencie. Besides, in the ordinarie vse of the Sacrament, the Father, and the Holy Ghost they are present, and powerfull to all sauing purposes as well as the Sonne, yet still Christ hath the prerogative in this case, for whatsoeuer the Father doth in this Supper of the Lord, we must conceiue he doth it by Christ as his Committee; whatsoeuer the Holy Ghost doth in making this Supper comfortable to vs, he doth it from Christ, as from him being his Deputie; so that in effect it is Christ that is all in all, it is he to whom this Supper by a speciall prerogative doth belong. These are the considerations whereby the truth of this obseruation is cleerely amplyfied. Now we will come to the Reasons whereby it is more fully proued, why is this the Lords Supper by a speciall prerogative belonging to our Lord Iesus Christ rather then to any other Person.

Reas. 1.

The Reasons are many: First, because Christ is the Author and Instituter of it, therefore it is his, *Math. 26. 26. 28. Luke 22. 19.* where the institution of it was done by Christ himselfe, by his owne Person, by his owne Hand, and by his owne Mouth. So also *1 Cor. 11. 24, 25.* it is done by Christ, looke where the institution of it is first mentioned, where soeuer it is repeated, still it is attributed

attributed to Christ, he is the Author and Institutor of this Sacrament. We know that if so be a Man be the Author of any thing, he may iustly challenge it as his owne: so Christ being the Institutor of this Sacrament, we may say, and that iustly, that it is his by a speciall prerogative. The Lord that made Heauen and Earth cannot make a more right clayme and title to the whole frame of the World, then Christ Iesus to the Lords Supper, because he made it, ordained it, and instituted it.

As our Saviour is the Institutor of it, so he was the Administer of it, he administred it, he did it with his owne Hand, for so it is in all the places before noted, where the Institution is mentioned, there is the administration of it ascribed to him, The Gospell that *Paul* ministred, is called *Pauls* Gospell, 2 *Tim.* 2.8. so the Baptisme ministred by *John*, is called *Johns* Baptisme, *Math.* 21.25. though it came not from him, but from Heaven: so seeing that this Sacrament was administred first by Christ, therefore it may iustly be called his Sacrament. The Reason holds good, because our Saviour Christ was not onely the Administer of this Sacrament, as *Paul* was of the Gospell, nor onely the first Administer of it, as *John* of the Baptisme, but the first Institutor of it too, and therefore with a full force and right it falls vpon Christ to be his. (Beloued) it is worth the noting, that whereas there are but two Sacraments in the New Testament, and each of them are his, he carried himselfe diuersly towards them; the one he receiued, and neuer administred; the other he administred, and

neuer receiued: Baptisme he did receiue, that is cleere, *Math. 3. 16. Iesus was baptised*, but he neuer administred it, *John 4. 2. He baptised none*: But he administred the Supper, as all the Euangelists agree vpon it; but he receiued it not: Indeed and in truth the maine end of the Lords Supper, was the remembrance of Christ, and therefore it was needlesse that Christ should receiue it: Now this must not be thought to be any disparagement either to the one Sacrament, or to the other: to the one, that he did not receiue, or to the other, that he did not administer; it is a sufficient honour to each of them, and sufficient warrant for their institution, and that both are his, that he receiued the one, and administred the other.

- 3 The third Reason why it is Christs Supper by a speciall prerogatiue is this: Because he is the Paymaster, it is he that layes the Cloath, and provides the Meat and the Drinke, it is his cost and his charge, for so our Sauour himselfe saith, *This is my Body, this is my Blood, &c.* we know this amongst Men, that he that is the Master of the Feast, the Feast is his, Reason teacheth this, this is mine, I pay for it: So Christ may reason much more, the Sacrament is mine, I haue payd deereley for it, it hath cost me deereley, euen the precious Blood of mine owne Heart, that I might make you this Feast: And therefore great reason it should be his by a speciall prerogatiue.

- 4 The fourth Reason: The Fare is his not onely as paying for it, but the verie Dyer there that we feed vpon is his, it is his Body and his Blood, it is the

the verie Body and Blood of Christ; it is he himselfe that is both giuen and receiued in it; and therefore he hath a speciall right to it; well may it be called *his*, because he feasteth vs with his Body and Blood.

Lastly, It was instituted at the beginning, and to be vsed in the ordinarie participation of it in the remembrance of our Lord Christ Iesus; so saith the Euangelists, *Math. 26.* speaking of the Bread, saith, *Doe this in remembrance of me, Luke 22.* and so *1 Cor. 11. 24, 25.* where he applyeth that clause to both kinds, that is, both to the Bread and to the Wine. So then the Holy Ghost being the best expounder of himselfe, though Christ speake it but of one, yet he intended it of both: So then it is said to be done in remembrance of the Lord Iesus Christ: He is the speciall Marke that we must ayme at; *Doe this in remembrance of me:* therefore he hath a speciall prerogative, and he may lay speciall claime to it. If any Friend should leaue a Booke or a Ring with vs, we must take some speciall notice of the right he hath to them in respect of himselfe: So seeing it pleaseth Christ to leaue this Sacrament for a chiefe remembrance, therefore remember some lively representation of Christ in this Sacrament, that so we may be stirred vp more specially to remember Christ.

The Vses are many: First, as it should serue to
 stirre vs vp to a reuerent estimation, and embracing
 of this heavenly Sacrament: so consequently
 to a carefull preparation to the receiuing of it.
 We know that all Gods businesses, specially Gods

worship is to be done with all feare and trembling
Psalm. 2. 11. Serue the Lord in feare, and reioyce in trembling. All the parts of Gods worship are
 reuerently to be performed; the greatnesse of the
 glorious Maiestie of God requires it, whose busi-
 nesse it is; likewise, the excellencie of the worke
 requires it; also, the strictnesse of the Comman-
 dement of God requires it; then againe, the be-
 nefite we looke to receiue by it requires it; yea
 also, our owne voluntarie submission to Gods Or-
 dinance, that also necessarily requires reuerence at
 our hands; no Man in the World can religiously
 vndertake any part of Gods worship without pro-
 mise of due reuerence: Therefore this being a
 principall part of Gods worship, it should pro-
 uoke vs, and stirre vs vp to attaine to all reuerence,
 humilitie, deuotion, and christian affection that
 euer we can reach to, in the participation of this
 Sacrament. The Feast of Christ, the Supper of
 Christ, and the Table of Christ is attributed to
 him by a kind of excellencie: How should this
 stirre vs vp reuerently to come to him? We know
 ordinarie manners teacheth vs, that if we be to
 come to the Table of a great Man, we will looke
 to our selues that our Hands be washd, and that our
 Cloathes, our speech, and whole carriage be reue-
 rent, and answerable to the greatnesse of his per-
 son with whom we sit: Is it so amongst Men?
 Then for shame let Religion teach vs to doe that
 at the Lords Table, as ordinarie manners teacheth
 vs to doe at Mens Table, seeing it is the Lords
 Table, let vs looke to our Hands, and Eyes, but
 specially

ſpecially and aboue all, let vs obſerue and looke to our Hearts, and ſee that all our actions be well compoſed with due reuerence and deuotion fitting the high Maieſtie of the Lord Ieſus Chriſt. Marke what *Solomon* ſaith, *Prou. 23. 1, 2. When thou commeſt to ſit before a Ruler, or a great Man, conſider diligently what is before thee, &c.* that is to ſay, when thou commeſt before a great Man carrie thy ſelfe with that due reuerence as is fitting the greatneſſe of his Perſon, carrie thy ſelfe with all ſobrietie. True indeed that the Lord Ieſus Chriſt whoſe Sacrament we come to partake of, is not a captious Ruler, as the Holy Ghoſt ſpeakes of, that ſeekes aduantage at vs; but yet know, that he is a iuſt and a righteous Iudge, a iealous God that cannot endure any miſ-behaviour in his preſence, nor that his Victuals ſhould be waſtfully and riotouſly ſpent, nor his Table abuſed, and therefore come not to the Table of the Lord Ieſus without you be furniſhed with holy ſobrietie, and Chriſtian manners, as becommeth a Gueſt of the Lord Ieſus. If we could but ſee the Lord Ieſus to come amongſt vs bodily in the Lords Table, if we ſhould ſee and heare him ſay, this Table, and this Feaſt, and this worke, and whole buſineſſe is mine; If he ſhould come but in bodily preſence, and lay clayme to that, we could not chuſe but tremble at it, and be aſtoniſhed: Why ſhall not our Faith in Chriſt being in Heauen ſitting at the right Hand of God, ſtirre vs vp to more reuerence and awe, then to behold him bodily with our Eyes? And therefore knowing this is his Table, his worke,

and whole businesse, and that he layes right and clayme to it, then what manner of Men and Women ought we to be in all manner of holy conuersation, as at other times, so especially at this?

2

The second Vse: It should serue to stirre vs vp to thankfulness: Is it the Feast and the Table of the Lord? How much are we bound to Christ, that hath vouchsafed vs this fauour, as to admit vs, bid vs, and inuie vs to his owne Table? *2 Sam. 9. 7* *David* had a purpose to shew some fauour and kindnesse to *Mephibosheth* for his Fathers sake, now how would he doe it, but in making him to eat Bread at his Table? He could not shew his kindnesse more, nor expresse it more, then in bidding him to his Table: So Christ he hath a purpose to shew fauour and kindnesse vnto vs, for our heavenly Fathers sake; now wherein can he expresse it more, then in inuiting and admitting vs to his Table, to participate of his heavenly blessings? This should stirre vp our Hearts to thankfull obedience that seeing Christ is so gracious, so louing and kind to vs, as to feast vs at his Table; therefore should we consecrate our selues ouer to his seruice, and exercise that he hath ordained vs for. Who should haue the vse, and seruice & honor of our strength, but he that gaue vs our strength, and from whom we receiue it? We receiue all from Christ, it is he that feeds vs, and nourisheth vs, by his Word, and by his Sacrament; and therefore see that our spirituall strength be faithfully and wholly imployed to the honour of Christ. Now to stirre vs up to the performance of this more effectually,

let

let vs consider and obserue some particulars which may be greater spurres to stirre vs vp to more thankfulnessse.

1 First, Consider the excellencie of his Person that inuites vs; it is Christ himselfe, the King of Glorie, of Heauen and of Earth, he of whom it is said, *Dan. 7. 10. That thousand thousands ministred vnto him, and ten thousand thousands stood before him.* It is he that makes vs his Fellow-guests. O what thankfulnessse doth this require at our hands!

2 Secondly, Consider the daintinesse of the Fare, it is not Bread and water, and cold commons that we are inuited vnto, it is not perishing Food, but Food that lasteth for euer, euen the Body and Blood of the Lord Iesus Christ, that he here feasteth vs withall: What lesse thankfulnessse then this can we giue to him, then Body for Body, and Blood for Blood?

3 Thirdly, Consider the benefite of this, we receiue not onely temporal comfort, but spiritual, as forgiuenesse of finnes, grace, sanctification, and life eternall; This deserves therefore eternall thankfulnessse to be rendred to Christ, in our liues and conuersations.

4 Fourthly, Consider further who we are that are admitted to this Feast: Why alas poore base wretches, miserable and damned sinners, not worth the ground we tread vpon, yet Christ admits vs as Guests to his Table: We are those spoken of, that are poore and hauk, blind, lame and naked, we are vagrant Persons that lye vnder the Hedge, *Luke 14. 13, 14.* that Christ calles and compels to come

come to this Banquet. Churlish *Nabal*, 1 Sam. 25. 11. he grudged when *Dauid* came and asked him bread and reliefe in his distresse: *Shall I* (saith he) *take my Water, and my Bread that I haue provided for my Shearers, and giue it to them that I know not whence they are?* But the Lord Christ, he stucke not at a greater matter, but he gaue his owne Body and Blood for vs, he did not onely bestow vpon vs his Bread and his Wine, poore wretched sinners, of whom he may more iustly say, then *Nabal* said of *Dauid*, Goe your wayes, I know you not. The rich Man in *Luke* 16. would not afford poore *Lazarus* the crummes that were vnder his Table, but the Lord Iesus Christ affords vs not onely crums, but Meat and Drinke, and the full benefite, honour and comfort of his owne Table, though we be fuller a thousand times of sinnes in our Soules, then *Lazarus* was of diseases in his Body, and these sinnes being much more loathsome to God then his diseases was to the rich Man: Yet Christ is so rich in mercie, that he affords vs not onely the crummes of his Table, but the full benefite of the whole Table, euen to take our fill of the Table. Let vs thinke rightly of this loue, and see whether we haue not cause to be dissolued into thankfulnessse to him for this so great loue. To proceed a little further.

5 Fifthly, Consider the continuall accessse that we thorough the mercie of Christ, haue to the Lords Table: We are not stinted and minted to come at it once in our life time: though I must tell you, that there be a great many of poore Christians

ans that would giue all that euer they haue that they might come to it as we doe. We are not stinted to come once a yeere, though many thorough the gracelesse of their Hearts, doe come but once: But we thorough Gods mercie, may haue access to it from month to month, that the conscionable Receiuer may passe from one Communion day to another in the strength of it, if he be carefull to keepe it by Prayer, Meditation and practise. So great a blessing as this is, so continually renewed vnto vs, how ought it to stirre vs vp to renew our thankfulnesse?

6 Sixthly, Consider further, whom doth Christ set vs withall? Euen with his owne Children, those that shall be glorified in his heavenly Kingdome: We poore miserable wretches, are set with them, and fed, and feasted with them. Is it so? How should this stirre vs vp to all thankfulnesse?

7 To proceed a little further in the last place: We doe not come to it darkely as many doe, in blindnesse, darkenesse, and ignorance; but the same Lord Iesus Christ that provides this Supper, he provides vs light to come to it, the light of his Word and instruction, that if we be not wilfully blind, we may see how to feed, and how to behaue our selues, that God may haue the glorie, and we the comfort.

The third Vse: Is it so, that it is the Table of the Lord Iesus Christ, by a speciall prerogatiue? Then it teacheth vs, that whatsoeuer we doe at the Table of the Lord, we must haue a speciall Eye

to Christ: whatsoener we doe, looke vpon him, he indeed is all in all: If we haue an Eye to God the Father, considering his great loue to vs, still behold him in Christ, Christ is the subiect of the loue of God: If we consider God the Holy Ghost in regard of his power to make it effectuell, looke vpon him, but how? As the Deputie of Christ: If we looke vpon our selues, haue an Eye to our selues in Christ, adopted, and reconciled thorough Christ: If we looke vpon them that sit at Table, looke vpon them with an Eye to Christ, Members of the Mysticall Body of Christ, whereof I am a Member: So likewise, if we looke vpon the Elements, Bread and Wine; and the actions of breaking the Bread, and pouring out the Wine, all is his, and he hath right to them by a speciall prerogatiue, and therefore let him so be acknowledged and discerned in all things that belong vnto this action.

- 4 The fourth Use teacheth vs, that seeing it is the Lords Supper, and the Lords Table, therefore nothing is to be done here without the direction of Christ, all is to be swayed by him, and his authoritie: Now Reason teacheth vs that a Man may doe with his owne what he will: So seeing it is Christ his Table, shall not he establish what Lawes and Customes he will? Experience teacheth vs amongst Men, that he that is the Master of the Feast, may establish what Lawes he will: And so this being Christs Table, nothing ought to be done without his councell, his direction, and his aduice. 1 Cor. 11. 23. When the Sacrament had
growne

growne to some abuse; what did the Apostle? Why he would redresse it according to the originall institution of Christ: True, the things are out of order in it, but I will tell you what you shall doe: That which I haue receiued of the Lord, that I deliuer vnto you, tye your selues to it, as if so be he should say, his authoritie is vncontrollable, looke what he saith that must stand for good, his commandement and his practise is most perfect and absolute, whosoever doth goe about to add any thing to that which Christ hath done, he doth add that which is superfluous and needlesse, and whosoever shall detract any thing, shall make it imperfect; whosoever shall goe about to alter any matter of substance in the Sacrament, as much as in him lyes, he shall make it not Christs, but his owne Sacrament: Whosoever he be that thus takes vpon him to add or to detract, let him know, that the Law hath set him his doome, *Deut. 4. 2.* and *27. 26. Cursed be he that shall add any thing,* and the Gospell it saith *Amen* to it, *Rev. 22. 19.* Whosoever shall add or detract, not onely from the Word of God, but also from the Ordinances of God, they are so perfect, that whosoever shall do either, they shall indanger themselves to Gods curse. But herein we must put a difference betweene matters of Circumstance, and matters of Substance: There are some things that Christ instituted in the Sacrament of the Lords Supper, that are to be done vpon paine of damnation, but for those things which he did, and not instituted, we may suppose those to be left to the libertie of

the Church: As for example, the time that Christ instituted it, it was at night, that is a Circumstance, shall we thinke therefore that we are bound to administer it then? No. But we suppose, and that vpon good ground, that Christ hath left such matters as free to our selues, as to himselfe: But for matter of Substance, the things, the matter to be vsed concerning the Bread and Wine, and the words of institution, I say these things they are to be suspended vpon the authoritie of the Lord Christ Iesus, and not to be altered: nothing is to be changed nor altered, it is part of his Testament and Will, wherein he hath bequeathed Legacies to his Church, and therefore it must be precisely kept; yea, the Law of Equitie requires that it should not be altered: And therefore that which Christ instituted in this, is not to be added too, nor detracted from.

- 5 Last of all, Is it so, that this is the Lords businesse, the Lords Supper, and the Lords Table? Then whatsoeuer is done amisse in this case, is a wrong and an indignitie offered to Christ: Who-soeuer comes vnfitted and vnprepared, he wrongs Christ, the Apostle giues the reason, *1 Cor. 11. 27. Because he is guiltie of the Body and Blood of the Lord.* *Iudas* was not more guiltie in betraying Christ, nor *Pilate* in committing him to the *Jewes*, nor others in crucifying of him, then they that receiue the Sacrament vnworthily: Euerie one of vs would defie *Iudas*, scorne to be as *Pilate*, and the *Jewes*, Why then, scorne this, to come vnfitted and vnprepared to the Sacrament, and labour to come fitted

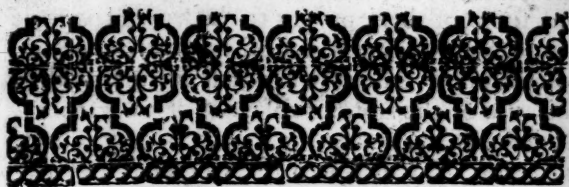
fitted and prepared to the Lords Table, and see that we be in good case when we come to be fed, and come not as many doe for fashion sake, or for feare of Law, because they would auoyd the penaltie of the Law, and so abuse Christ and his Sacrament. This is horrible wrong, sinne, and iniurie to the Sonne of God. Others, they come to it with a superstitious conceit, thinking that it is a preseruatiue to keepe them from an ill Tongue; but aboue-all, the Papists excell and sin grieuoussly in this, for if they haue any cursed Plot, or notorious villanie and wickednesse to doe, they will vpon it take the Sacrament: Here is a Religion in deed, if we doe consider this well, this is sufficient to make vs hate their Religion, and to detest Poperie; for if they haue any diuelish trickes to be done, then they will goe to the Table of the

Lord: And therefore if there were

nothing to proue him *Ante-*
christ but this, this
is sufficient.

Amen.

The end of the third Lecture.



THE
FOVRTH LECTVRE
Vpon THE SACRAMENT.
OF THE LORDS SUPPER.



WE are now to turne aside into our digression againe; because the next Sabbath is a Communion Sabbath; and therefore that which wee are to speake now, according to the method which we propounded in the beginning, is to bee spoken concerning that Argument, that we may haue some good Lessons, some profitable and wholesome Meditations, to feed vpon all the weeke long, that we may be the better fitted to come to the Lords Table. The first of those Heads, whereunto all might be reduced concerning the Lords Supper, is the names and titles giuen vnto it; and those we shewed were of two sorts,

sorts, some of them common to the whole action, and some of them proper to the severall parts of the action. We began in those that were common to the whole action, where first we met withall this title of the Lords Table, out of 1 Cor. 10. 21. The second title was the Lords Supper, out of 1 Cor. 11. 20. which two titles because they doe agree verie neerely together, both in name and nature, therefore you see we haue handled them together: Now we must proceed to some other name or title. A third name or title, whereby the Sacrament of the Lords Supper is described, which is common to the whole action, is, that it is called a Communion. What Communion? Why the Communion of the Body and Blood of Iesus Christ: for so it is expressly called in 1 Cor. 10. 16. *The Cup of Blessing which we blesse, is it not the Communion of the Blood of Christ? The Bread which we breake, is it not the Communion of the Body of Christ?* Consider I pray you aduisedly of the place, for it is the Text which I purpose at this time (God willing) to treat vpon. *The Cup of Blessing which we blesse, is it not the Communion of the Blood of Christ? The Bread which we breake, is it not the Communion of the Body of Christ?* Here you see the Apostle speakes of the severall parts or kinds vsed in this Sacrament, and he giues a severall name to each of them, in regard of the outward signe, and he doth affirme severall things to each of them, in regard of the thing signified. First, he begins with the Wine in the former part of the Verse, *The Cup of Blessing which we blesse, is it not the Communion of the*
Blood

Blood of Christ? The name that he giues, as you see here, in regard of the outward signe, is this: he calles it, *The Cup of Blessing which we blesse*: the thing which he doth affirme of it in respect of the thing signified is, that it is the *Communion of the Blood of Christ*. So likewise in the latter part of the Verse, there he speakes concerning the other part of this Sacrament, the Bread: the name that is giuen vnto it in respect of the outward signe, is, *The Bread which we blesse*: and the thing that he affirms of it, in regard of the spirituall and inward grace, is the *Communion of the Body of Christ*. The appellations that are here giuen to the outward Elements, Bread and Wine, *The Cup of Blessing which we blesse*, and *the Bread which we breake*, are fit to be handled, among those titles and names, which are proper to the seuerall parts of this Sacrament, because they are propounded in indifferent tearmes, and not vnder any proper name; but as for the thing signified, each of them here, as you see, being a Communion. *The Cup of Blessing which we blesse, is the Communion of the Blood of Christ*, and *the Bread which we breake, is the Communion of the Body of Christ*: each of them be a Communion, and both of them one Communion; and therefore this title is giuen in respect of the thing signified, it falleth out to be handled naturally among those titles common to the whole action of the Sacrament. All is a Communion you see. That we may vnderstand the meaning hereof the better, and see how to proceed in it, we will first consider here the occasion of the words; and se-

condly, we will shew the meaning of the words; thirdly, the manner, how the thing is here affirmed or performed in and by the Sacrament; and fourthly, we will proceed to draw some observations as God shall giue assistance. First, concerning the occasion of these words, you must vnderstand that the Apostle doth not here professedly and of purpose treat of the Sacrament of the Lords Supper, as he doth in the 11th Chapter, but onely he doth it occasionally, and as it were by the way: The occasion was this, These *Corinthians* that did belecue, and were conuerted, euen after their conuersion, they did still reside and conuerse among the rest of the *Corinthians* that were Vnbeleeuers and not conuerted, and thereby had much intercourse with them in many affaires, especially in those two affaires which be most principall, and most dangerous. First, concerning Marriage: secondly concerning religious Feasts. Concerning their Marriages with them, the Apostle hath deliuered his Iudgment in the 7th Chapter, and directs them to the full, how to carrie themselues in that businesse, in marrying with Infidels, whereby they might keepe a good conscience towards God, and to the World. Concerning their religious Feasts, he deliuers his iudgement in these three Chapters, the 8th, 9th, and 10th, prouing by many reasons, that it is vtterly vnlawfull for them to communicate in any religious Feast of theirs; one reason among the rest, is drawne from the maine ground of Christian Religion, from the right nature and vse of the Sacrament of the Lords Supper, from the
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the sixteenth to the one and twentieth Verse, and the Argument stands thus, saith the Apostle to them, You that do professe Christianitie, specially you that haue proceeded so farr in it, as to receiue the Sacrament of the Lords Supper, you haue thereby absolute Cominunion, you haue giuen your selues vnto Iesus Christ, and he hath giuen himselfe likewise to you, you are made one with Christ, and he with you, and with all the Faithfull: this is set downe in the sixteenth and seuenteenth Verses. On the other side, saith he, they that doe communicate in their religious Feasts, that are consecrated vnto Idols, they doe giue themselves ouer vnto those Idols, and make themselves one with those Idols, & with them that worship them. That you heard in the 1 Co. 10. 20. marke what the Apostle inferres vpon it, *It is impossible to be one with God, and one with idols: One with God, and one with Diuels*: For these they are no better then Diuels, it is impossible you should be so; if once you giue your selues to the seruice of God, ye renounce the Diuell; if once you giue your selues to the seruice of the Diuel, then ye renounce God, and all the Faithfull; We cannot be partakers of the Lords Table, and of the Table of Diuels, it is impossible that euer you should be so: And therefore in any case partake not with them in any of their religious Feasts. Thus the Argument stands, You that are religious, are made one with Christ, and Christ with you; and therefore it is impossible that ye should communicate and partake in the seruice of Idols, or Diuels, and in the Supper of

the Lord, that is to say, it can neuer be done so; the seruice that ye performe to God in the Sacrament, cannot be acceptable to him : the force of the reason stands in this, in the prooffe of the first point, as many as professe Christ, beleeuers, and receiuers of the Sacrament of the Lords Supper, they haue made themselues one with Christ, and Christ with them: that is proued in the 16 and 17 Verses, and for confirmation thereof, he makes them Iudges in it, and he appeales to their consciences, saying, I speake, but vnto them that haue vnderstanding, Iudge you what I say, *The Cup of Blessing which we blesse, is it not the Communion of the Blood of Christ? The Bread which we breake, is it not the Communion of the Body of Christ?* (As who should say) I appeale to your consciences, you know it is so, any Man that knowes what belongs to the Sacrament of the Lords Supper, knowes this to be true: So then, there is the occasion of the words. Now concerning the meaning of the words: He is to expresse what is meant by the Communion, and then what is meant by the Body and Blood of Christ: The Communion imports in the Originall, either the act of communicating, whereby there is a communion and fellowship made; or else it imports the Communion it selfe, which is made by such an act: As for example, when we speake of a Contract of Marriage, or of a Bargaine, the name may signifie, either the act whereby the contract is made, or the contract, or bargaine which is made by such an act: So this Communion signifies the contract betweene vs,
and

and Christ: So then this Communion is of two sorts, there is a Communion here meant between Christ, and the Faithfull; and secondly, a Communion of the Faithfull among themselves. First, a Communion of Christ with the Faithfull, and that is of two sorts; first, a naturall Communion, and then a spirituall that we haue together: The naturall Communion that we haue with Christ, is in respect as he is a Man, and as he doth take our nature vpon him, as he was made Bone of our Bone, and Flesh of our Flesh, and this is generall to the whole Race of Man-kind, there is a naturall Communion, betweene Christ and the whole Race of Man-kind, yet (notwithstanding) the sau-uing benefite and comfort of it, is proper to the elect Children of God; and hence it is that this Communion is appropriated to the Children of God, *Hebr. 2. 14. 16. For as much then as the Children are partakers of Flesh and Blood, he also himselfe likewise tooke part with them; that he might destroy through death, him that had the power of Death, that is, the Diuel: For he in no sort tooke on him the Angels nature; but he tooke the Seed of Abraham; and did communicate in the whole Race of Man-kind, but yet so, as onely the Children of God haue comfort thereby: This Communion doth arise from vs vnto Christ: Why? Because our Nature was first before Christ was incarnate, and he by taking of our Nature vpon him, is made Flesh of our Flesh, and Bone of our Bone; and therefore this Communion is from vs to Christ.*

The second Communion is a spirituall Com-

munions, as Christ is our Head and Mediator, and as we are ingrafted as Members into his mysticall Body; Now this Communion, none are partakers of, nor haue any part in it, but onely the Beleeuers; and in this Communion we are made Flesh of his Flesh, and Bone of his Bone, as in the other he was made Flesh of our Flesh, and Bone of our Bone; so in the spirituall Communion we are made Bone of his Bone, and Flesh of his Flesh. *Ephes. 5. 30.* the Apostle speakes there of a spirituall Communion, betweene Christ and the Church: now this Communion ariseth from him and by him vnto vs, and the other Communion ariseth from vs to him; for the grace of the Spirit of Life which is in Iesus Christ, is that by which we are ingrafted and incorporated into Christ. So then you see concerning both the naturall and the spirituall Communion that we haue with Christ. Then the second Communion, what is it? Why, the Communion that the Faithfull haue among themselues, whereby they are ioyned together, thorough the Bonds of Faith, of Hope, Loue, and the Spirit of God, and all of them made Members of one and the same Body, and this Communion ariseth from the former. The Communion of the Faithfull among themselues, ariseth from the Communion of vs with Christ; therefore are we ioyned together, because all our Members doe agree together from Christ our Head. The Apostle deliuereth the point, and the illustration of the point together, in *1 Cor. 12. 12.* *Though the Members be many, yet all the Members concur together*

together in one Body. That is true, though many Members, yet all of them concur in one Body, and vnder one Head, and so is Christ. So stands the case of the comparifon betweene Christ and the Church, there is a Communion betweene Christ and the Church, why so there is a Communion between all that haue fellowship one with another, because they concurre & ioine together vnder one Head. So much shall serue to haue spoken concerning the Communion: The next thing that is to be vnfolded, is the Body and Blood of Christ, that is to say, Christ wholly, his Body, his Blood, his Death, his Resurrection, and all his Merits: For howsoeuer it be, that the Lord Iesus Christ is tendred vnto vs in the Lords Supper, with an eie and respect to his Death on the Crosse, his Body broken, his Blood shed; yet (notwithstanding) that is not all, we are not to stay there, but it hath a further reach; otherwise, those that stood by our Sauour Christ when he was crucified, put the case that one of them had sprinkled his Body with the Blood of Christ, should he haue had a Communion then with Christ? Certainly no. Therefore our Faith must reach further, and not stay in the Body and Blood of Christ, but it must reach to the fruit and comfort that comes thereby to sanctification and eternall life: For so Christ spake, *Math. 26. 28. This is my Blood which is shed for many, for the remission of sinnes.* Consider of Christ his Death, his Body broken, his Blood shed, we must haue a further reach to discerne the sauing fruits and benefits of his Death, as forgiveness

nesse of finnes, sanctification, and eternall life. So then we see what is meant by the Body and Blood of Christ, *The Communion of the Body and Blood of Christ.*

Now the third point to be spoken of is, the manner of the performing and accomplishment of those things in the Sacrament or Supper of the Lord. We must vnderstand it to be thus performed, that is to say, that this Communion with Christ, or the Communion that we haue among our selues, we must not so vnderstand it, as if it were begun, or made; but so performed as according to the nature of the Sacrament will reach vnto it (that is to say) it is there confirmed, ratified, and sealed vp vnto vs; the Body and Blood of Christ is communicated vnto vs, by the way of Seale, of Pledge, of Ratification; the Sacraments doe not beget Faith in vs, but they confirme Faith where it is begotten already, *Rom. 4. 11, After he receiued the signe of Circumcision, as the Seale of the righteousness of Faith which he had when he was uncircumcised, &c.* The Sacrament, that comes and seconds it, and ratifies it vnto vs. Then here is the case, at our first conuersion, when God gaue vs an effectuall calling, God drawed vs neere to himselfe, and worked Faith in vs, and touched our Hearts by his Spirit, and so makes this holy Communion betweene Christ and vs, and so makes vs one with him, and he with vs. Well, Faith being thus begotten in vs, by the preaching of the Word, the Vnion being thus made, then God admits vs to his Table, to the Sacrament of the Lords

Lords Supper, the point now in hand: He admits vs there, that so this Communion, already made betweene Christ and vs, might be further confirmed and ratified: The Sacrament doth this not as an efficient cause, but as an outward instrumentall cause: It is not done by the deed done, as the Papists say, the deed done is not enough to conferre grace, no, it is no such matter, the Sacrament of the Lords Supper, is the Communion of the Body and Blood of Christ: The meanes that Gods children are conuerted by, and effectually called, is the Word, thereby Faith is wrought in them, and a holy Communion made betweene Christ and them: after they are admitted to the participation of the Sacrament, by which Sacrament, as an outward instrumentall cause, this Communion, being already begun, and made, is further ratified, and confirmed: This is the meaning of those words, that it is the Communion of the Body and Blood of Christ. Now we come to the obseruations that here ariseth for our instruction: First, concerning the Communion betweene Christ and the Faithfull: and then the Communion between the Faithfull and themselues. The Communion that is betweene Christ and the Faithfull, is confirmed vnto vs in the participation of the Lords Supper, that is, it is an effectuall Bond, Pledge, and Seale of that holy and blessed Communion, that the Faithfull haue with Christ, and Christ with them. In *Math. 26. 26.* the Text saith there, that our Sauour tooke Bread, and gaue it to his Disciples, that is, Christ communicated himselfe to vs in the

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Sacrament.

Sacrament. Now we are to proue that Christ communicated himselfe to vs in the Sacrament: He gaue it to his Disciples; what freer then the giust? And withall he presseth it vpon them, and bids them take, eat, this is my Body: What can be spoken more frankly, and more freely? And therefore being spoken by him, that neuer spake any thing that he meant not in his Heart, it must needs be a verie franke and free bestowing of himselfe: Yet (as you will say) here is Bread, and here is Wine, frankly and freely giuen; but what is this to Christ his owne Body? Yes, that Bread, in a Sacramentall sence, is the Body of Christ, he giues the name of the Signe to the thing signified; this Bread is his Body; whatsoeuer he speakes and performes concerning the one, he doth concerning the other. He was not so franke, free, and liberall in giuing Bread, as he was in giuing his Body to feed vpon: So the like is concerning the Cup, in *Vers. 27. 28.* First, here you see then, that the Sacrament of the Lords Supper, in regard of the first institution, is a Bond and Seale of the blessed Communion that we haue with Christ, He gaue himselfe to vs. In *Iohn 6. 51, 52.* there Christ tels them, that *He is the liuing Bread which came downe from Heauen, if any Man eat of this Bread, he shall liue.* The meaning is, that Christ gaue vs his Flesh to eat spirittually. In *Vers. 53.* it is said, *Except ye eat the Flesh of the Sonne of Man, and drinke his Blood, ye haue no Communion with Christ.* But that which is most pregnant for our purpose, is in *Vers. 56.* where it is said, *He that eats my Flesh, and drinks*

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my Blood, dwelleth in me, and I in him. What neerer Communion can there be then this, that we dwell in him, and he in vs? Who are they that partake of this? *He that eats my Flesh, and drinks my Blood, dwelleth in me, and I in him.* And is not this his Flesh eaten, and his Blood drunken? In the participation of the Lords Supper, is ratified the sweet Communion that is betweene Christ and vs. I doe not say that that in the sixth of *John* is vnderstood properly of the Sacrament of the Lords Supper, but is mystically applyed to this, of eating Christ by Faith, and therefore iustly agrees with this, of the Lords Supper, when we meditate vpon Christs workes in the Sacrament, or out of the Sacrament, not eating his Flesh, and drinking his Blood after a spirituall manner, that is in the generall there, if we doe this in the vse of the Sacrament, we doe it in a particular manner: So then it is so in all our spirituall eating of Christ, and drinking of his Blood, we dwell in him, and he In vs, then much more, in the participation of the Sacrament of the Lords Supper, when our Faith is lift vp to Christ, that we feed vpon him, more thoroughly and earnestly; and therefore much more doth that place take hold of our participation with Christ in the Sacrament, that whosoever eats Christ dwelleth in him, and he in him, *1 Cor. 12. 13. For by one Spirit we are all baptized into one Body, and haue bene all made to drinke into one Spirit.* The point that the Apostle is there speaking of, is this, The Communion that is betweene Christ and the Faithfull; He shewes first the Author of

it, which is God, *by one Spirit*; and then he shewes the Instrument to the Signe and Seale, which is the Sacrament, *by one Spirit are we baptized into one Body, whether we be Iewes or Gentiles, bond or free*: then it holds by consequence in the Lords Supper, yea, that seemes plainly to be intimated, where it is said, *hauing beene made all to drinke into one Spirit*; a spirituall or a religious drinking, and therefore it is to be vnderstood (as respectiuely) in the Lords Supper, this spirituall drinking cannot respectiuely be vnderstood of the Lords Supper, *1 Cor. 11. 26. As often (saith the Apostle) as you eat this Bread, and drinke this Cup, you shew the Lords death till he come*, or, ye shall shew it, that is to say, The eating and drinking is a testimonie betweene God and you, of a holy Communion ye haue with Christ, and what interest vnto his Death, that is, that you are partakers of the Lord Iesus Christ, that is the meaning of it.

Reas. 1. The first Reason is drawne from the contrarie, The vnbeleeuers they doe come to the Lords Table, and not discerne the Lords Body, to them it is a Seale of their damnation, *1 Cor. 11. 29.* They are Enemies to Christ, they haue nothing to doe with him, *They that eat and drinke vnworthily, eat and drinke their owne damnation.* So then to the vnbeleeuers, it is a Signe and a Seale, that they haue no Communion with Christ, nor interest in him, but are damned wretches: But to them that doe discerne the Lords Body, it is a Signe and a Seale of their Communion with Christ, *Christ is one with them, and they with him.*

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The second Reason is drawne from the comparison of this seruice, with the seruice of Idols, from which the Apostle raiseth the ground of this point in hand, those that partake of the seruice of Idols, what saith the Apostle? They make themselves one with those Idols, as in the twentieth Verse, they are partakers, and haue fellowship with Idols (as who should say) they that sacrifice to Idols, or haue any thing to doe with them in their religious Feasts, they testifie and seale vp vnto the World, that they are seruants to those Idols; So if we celebrate this holy Feast vnto the Lord, we thereby testifie our Communion with Christ, and testifie Christ his Communion with vs.

The third Reason is drawne from the correspondencie and answerablenesse of that which Christ did vpon the Crosse, and suffered vpon the Crosse, to that which is done at the Lords Table, for there is a verie sweet correspondencie between two: Christ his Body and Blood was giuen for vs vpon the Crosse, that which was giuen for vs vpon the Crosse, that is giuen to vs in the Sacrament of the Lords Supper: Vpon the Crosse it was giuen for vs, and therefore it is communicated vnto vs in the Lords Supper, *Luke 22. 19. And he tooke Bread, and when he had giuen thanks he brake it, and gaue it to his Disciples, saying, This is my Body which is giuen for you, &c.* He tooke it at the Sacrament, and said, *This is my Body, this is my Blood which is shed for you;* giuing vs to vnderstand, that what Christ did for vs vpon the Crosse, the same he giues to vs in the Sacrament: Christ his Body

and Blood was giuen for vs on the Crosse, and the same was giuen to vs in the Sacrament of the Lords Supper: We know that the Lords Supper is nothing else but a representation, or a shewing forth of the Lords death, 1 Cor. 11. *It is a shewing forth of the death of Christ*: Looke how it was with Christ vpon the Crosse, so it is with vs in the Sacrament: What was giuen there for vs, is giuen here to vs.

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Another Reason is drawne from the nature of the Sacrament. What is the nature of a Sacrament, but to be a Seale of the Communion of Christ? Christ ordained it so to be a Pledge of our Communion: *Doe this in remembrance of me.*

vse 1.

The first Vse is matter of Instruction in sundry parts: First, It commends vnto vs the infinitenesse of the loue of Christ Iesus, who as he did enlarge his Heart to vs in giuing himselfe his Body and Blood vpon the Crosse for vs, so he doth communicate himselfe vnto vs by the worke of his Spirit, yet further for our stronger and surer euidence of this Communion, he doth from time to time ratifie and seale vp this Communion vnto vs by the participation of the Lords Supper. These be singular mercies of God to vs, and those that haue a sensible feeling of their own weakenesse, dulnesse, corruption, and vnbeleefe, and of their daily starting aside from God, they cannot chuse but embrace this as a great mercie of God, and so esteeme of it: Yet there is none of Gods children that knowes their owne weakenesse and infirmities, how subiect they are to vnbeleefe, and to start aside.

afide from God, if they confider how powerfull the Sacrament is for the rayfing vp of Faith in them, though not for the begetting of Faith in vs, we cannot chufe but acknowledge this a fingular mercie and loue of God to vs in Chrift Iefus. We know we finne daily, and by euerie finne we know we doe as much as in vs lyes make a feparation from God, and therefore how much need haue we that this Communion that is betweene vs and Iefus Chrift fhould be daily fealed vp, ratified, and confirmed vnto vs ? A Woman that hath her Husband abfent from her, and doth not enioy his bodily prefence, yet ſhe comforts her ſelfe, in that ſhe perfwades her ſelfe that he is a faithfull Man, and that he will not breake with her: as a Ring after that Marriage is folemnized, that is given as a token of loue, for the further affurance of loue one to another, when ſhe lookes vpon this Ring, though he be farre abfent from her, yet this puts her in mind of his loue to her, and ſo ſhe doth ſolace and comfort her ſelfe in the loue of her Husband by this outward pledge: Euen ſo it is betweene Chrift and the Soules of euerie faithfull Man and Woman, we doe not enioy the bodily prefence of Chrift, becauſe he is in Heauen, nay, ſometimes he with-drawes his ſenſible prefence of his Spirit from vs, yet we know there is a Covenant made betweene him and vs, he is our Husband, and we his Spouſe; he made one with vs, and we with him; and though he doe abſent himſelfe from vs, yet we comfort our ſelues in this Vnion, becauſe we are conuerted vnto God, and
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so this Communion is made betweene Christ and vs; and we know that he is faithfull, and true; and will neuer breake his word: I but in the participation of the Lords Supper here is a Seale and a Pledge of his loue whereby this Communion is further ratified; when we come there then the Faith which before lay hid in vs, that begins to shew it selfe by the working of Gods Spirit, and so by that meanes we begin to comfort our selues, and to be reuiued in our Faith and affiance that we haue in the loue of Christ our blessed Husband, which is much more then a Ring to reuiue a Woman in the loue of her Husband, because here are the words vsed againe of the renewing of our Communion, *This is my Body that was broken for thee, &c. This is my Blood that was shed for thee, &c.* The words are most powerfull and fit to reuiue vs in the loue and affiance that we haue in Christ our Husband, this makes all quiet and sure; and to conclude, though Christ be absent from me, yet surely I know he continues one and the same, and this comforts me: we know we make vse of this in our ordinarie speech, if any be married, we vsually say, *God giue you Ioy.* It is well, oh that there were Hearts in Men to belceue and see, and that they had practice and experience of this to see that at the Lords Table we be hand-fasted vnto Christ, then God would giue vs much ioy and comfort.

Another matter of Instruction is this: That when we are at the Lords Table, there is a neerer Bond now betweene Christ and vs then there was before;

before; here is a neerer Bond, at least we are more neerer sealed and tyed to Christ, and he to vs, then before: And why? Because it is the Communion of the Body and Blood of Christ, it is further ratified, sealed, and confirmed; and therefore it is matter of singular comfort to Gods Children in that it pleaseth God to vouchsafe vs so much fauour as to be one with him: To be one with a great Man, with the Princes of the World, we esteeme it a great matter: but what is it to haue Communion with Christ the Sonne of God? He to be made one with vs, and we with him? This as it is matter of great comfort, so also it is matter of obedience, to stirre vs vp to obedience. Is it so that we haue beene at the Lords Table, to haue our Communion renewed? Then we should carie our selues worthy of this mercie. Are we made Members of Christ? Then take heed that thou dost not take the faculties and powers of thy Soule and Body, and abuse them to sinne, iniquitie, and to vncleanenesse. It is the rule of the Apostle: We must consider with our selues, I haue beene at the Lords Table, and made a Member of Christ, and therefore now I must looke better to my Tongue that I doe not sweare nor blaspheme, nor vse no vaine nor idle speeches; that I must now looke better to my Eyes, that I doe not suffer them to be light and wanton Eyes; and specially to looke better to my Heart, to walke with Christ, because he is one with me, and I one with him.

Another point of Instruction teacheth vs, that Christ is really deliuered vnto vs in the Sacra-

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ment, but yet notwithstanding spirituallly: but verily the Bread is the Communion of his Body, and the Wine the Communion of his Blood: that is to say, there is a reall Communion to euerie faithfull and spirituall Receiuer; for as the Spirit of God workes Faith in our Hearts, so Faith causeth vs to beleue that Christ hath made our peace with God, and that we are incorporate into his Body, and made one with him. This is the reall exhibiting of Christ in the Sacrament, there is no transubstantiation that the Bread is turned into the Body of Christ, no, the Apostle saith, *It is a Communion of the Body of Christ*. A plaine exposition of Christ himselfe, where he saith, *This is my Body*, that is to say, It is a Communion of his Body. But if this be such a Communion, then say they, the Bread must be turned into the Body of Christ. I answer, neither of these, for the Communion is spirituall, it cannot be a corporall Communion, but a spirituall Communion, there is such a Communion as is made here betweene the Diuell and them, that worship the Diuell which is not a corporall substance, that is nothing else but a testification that they will serue him, worship, and obey him. So our Communion is a ratification that we beleue in our Hearts that Christ is one with vs, and we with him. True, we are made partakers of Christ wholly, of his Death, and of his Merits, but still in a spirituall manner. As for his Body, we haue nothing to doe with it, that is in Heauen. And therefore they that say, they eat his Body, they are as grosse, as those in the sixth of *John*.

It

It is an absurd thing, nay, it is a horrible thing, for any Man to thinke that they should eat the Body and Blood of Christ in the Sacrament.

The third Vse: It is matter of reproofe (I shall but point at them) First, It reproves the names that the Popish Church giues vnto this Sacrament, they call it the *Masse*. I would faine know of the Papists, what is the reason they call it by the name *Masse*, seeing it is called in the Scripture a Communion, let them shew vs but one title in all the whole Booke of God, that it is called a *Masse*, and we will yeeld to them. It is true, the *Masse*, though it haue been ancient amongst the Fathers, yet it is not ancient in the Scriptures.

Another matter of reproofe that here ariseth, is against the Popish Church that celebrate this Sacrament in one kind, they giue the People the Bread, but not the Cup, *The Cup which we blesse*, (saith the Apostle) *is it not the Communion of the Blood of Christ? The Bread which we breake, is it not the Communion of the Body of Christ?* Take this for a rule, wheresoeuer the Lords Supper is handled, where it is not handled but by the way, there they are both vsed, sometimes it is done by the Bread onely, and sometimes by the Cup, but where it is of purpose treated of, there you shall find that they are both spoken of.

The next Vse: Is it so that there is such a Communion betweene Christ and vs? Then it teacheth vs this, that euerie one of vs should so fit and prepare our selues when we come to the Lords Table euen as if we came to receiue the verie Body and

Blood of Christ; If Christ should enter into vs bodily, then we would make vs as cleane as we could : And shall wee not much more when hee comes to enter into vs spiritually ? And to say with the *Centurion*, *Lord I am not worthy that thou shouldst enter under my Roofe*. So euerie one of vs should make all preparation to giue entertainment to such a Guest. It is noted that when the *Passouer* was to be eaten and celebrated, that they were to looke for a Chamber trimmed, a cleane neate Roome : so we when we come to the Lords Table must be fitted and prepared by Faith and Repentance, and a purpose to lead a new life. We find that *Ioseph of Arimathea* begged the Body of Iesus when he was crucified, and he tooke a cleane Linnen cloath and wrap it in, sweet, cleane, and neat entertainment for the fleshly Body of his crucified vpon the Crosse : then much more cause haue we that receiue the Body and Blood of Christ after a spirituall manner : What need haue we to purge our selues of all our filthinesse and vncleanenesse, and to wrap the Body of Christ in cleane cloathes, and to lay him in a new Sepulcher where neuer Man was layd ? And therefore whosoever comes to the Lords Table, see that you come fitted and prepared.

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The last vse teacheth vs, that we should frequent the Lords Table. Is it so that it is the Body of Christ, who can euer thinke he hath enough of that ? You know what the Apostle saith, *O Lord giue vs euermore of this Bread*. If we did but consider when we come to the Lords Table, of this
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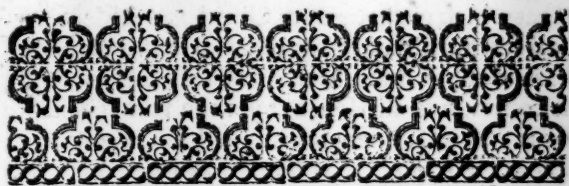
sweet Communion that is ratified between Christ and vs, then we would say, Euermore let vs come to thy Table, and as the Apostle *Peter* said, *Not my Feet onely, but my Head and my Hands also*, when he knew the benefit of the washing. So if we knew the benefite of the Lords Supper, we would not come once a yeere, nor once a month, but euerie day if we could. It is the ignorance of the

benefite of it, that makes vs come

so seldome to it as

wee doe.

The end of the fourth Lecture.



THE
FIFTH LECTURE
Vpon the SACRAMENT
OF THE LORDS SUPPER.



WE are now to make digression into the matter of the Lords Supper, and so according as we began, to pay our monthly tole, as it were to our Lord Iesus Christ, in remembrance of his death and passion, in preparing our selues to a worthy receiuing of the Sacrament of his blessed Body and Blood, that so we may be fitted to come, with glorie to God, and comfort to our owne Soules. The third name: It is called a Communion, as you haue heard out of the 1 Cor. 10. 16. *The Cup of Blessing which we blesse, is it not the Communion of the Blood of Christ? The Bread which we breake, is it not the Communion of the Body of Christ?* Where the Apostle intends a double Communion: One, that the Faithfull haue with Christ their Head: Another, which

which the Faithfull haue amongst themselves. That which we haue with Christ, is double, Naturall and Spirituall : Naturall, and that is by his incarnation, as he is Man; and this Communion, is common to all Men, but yet the sauing benefite of it reacheth onely to the Faithfull, *Hebr. 2. 14.* *For as much therefore as the Children were partakers of Flesh and Blood, he also himselfe tooke part with them, that he might destroy thorough Death, him that had the power of Death, that is, the Diuell..* The Spirituall Communion is from Christ our Head to vs by grace : The Naturall Communion is from vs to Christ. The Spirituall Communion, is from Christ to vs : In the former he is made Bone of our Bone, and Flesh of our Flesh ; In the latter, we are made Bone of his Bone, and Flesh of his Flesh : as in *Ephes. 5. 30.* *For we are Members of his Body, of his Flesh, and of his Bones.* The second Communion is of the Faithfull amongst themselves, and this stands in Faith, and Hope, and Loue, and this proceeds from the first : for therefore the Faithfull are knit together amongst themselves as Members, because they are first knit to Christ their Head. We haue spoken of the first Communion already so farre as it concernes this Sacrament : Now we come to the second Communion which the Faithfull haue amongst themselves. And that we may proceed vpon a good and sure ground, we must first see, that this second Communion is here entended by the Apostle as well as the former : For howsoeuer the word Communion may be indifferently vnderstood of each ; as well

well the Communion which the Faithfull haue amongst themselves, as of that which they haue with Christ, yet if the Apostle doth not here so intend it, whatsoever we shall speake of it, though happily true, and fit for the Argument in hand, yet it may iustly be distasted, as not seasonable, because it is not pertinent to this place: but when we plainly see that it is part of the Apostles reach to shew that the Lords Supper is a Communion of the Faithfull amongst themselves, wee shall much better relish and digest those Doctrines which shall be raysed from it. Now that such is the entendment of the Apostle, it appears thus: He saith in *Verse 16. The Bread which we breake, is it not the Communion of the Body of Christ?* And so proceeds and saith, *Verse 17. For we that are many are one Bread and one Body, because we all are partakers of one Bread.* Where you see it is annexed to the former by way of reason: Now ye know that the reason must be answerable in sence to the proposition that is thereby confirmed: Therefore except we will make the Apostle to speake absurdly, and without sence to set downe the proposition of one thing, and to render the reason of another; It must needs be granted, that looke what Communion he speakes of in the reason, *Verse 17.* the same Communion he speakes of in the proposition, *Verse 16.* and so on the contrarie, looke what Communion he speakes of in *Verse 16.* the same he speakes of in the *17.* but in *Verse 17* he speakes expressly and distinctly of the second Communion as well as of the first, for when he saith in the

latter part of *Verse 17. We are all one Bread*, there is our Communion with Christ: And in the former part, *We that are many are one Bread and one Body*, there is the Communion which we haue amongst our selues: And marke, the latter part containes the cause of the former, and is rendred as a reason of it, *because we are all partakers of one Bread*: shewing not only that there is such a Communion amongst themselves, in and by the vse of the Sacrament; but also how it is effected, namely, *because all partake of one Christ*, that thorough the Communion which euery one hath thereby in the Body and Blood of Christ, they haue also a Communion amongst themselves: And for further confirmation hereof, he giues instance in two cases of like nature, one in *Verse 18. Israel which is after the Flesh, are not they which eat of the Sacrifices, partakers of the Altar?* As who should say, It is so with those *Israelites* that still obserue the carnall Rites (as the Apostle else-where calles them) that communicate together in their seruice; and therefore so doe you in yours. The other instance is in *Verse 20. 21.* It is so with the worshippers of Idols, they thereby partake and haue communion and fellowship one with an other: For the verie same word which is in *Verses 18 and 20. partakers*, and *fellowship*, is the same in the Originall with that in *Verse 16. communion*. Now then if *Israel* after the Flesh, that still obserue their carnall Rites, and if Idolaters, if they in their seruice and worship haue communion and fellowship one with another, as well as with their Idols, then much more haue we
(saith

(saith the Apostle) in the Lords Supper. We haue a Communion amongst our selues as well as with Christ our Head, which in all these are to be vnderstood still with this limitation, that it is not then made, but there it is testified and professed to each other, and to the World, and nourished and confirmed to our selues. This point being thus cleared, and the way made open and plaine before vs, now we are to enter vpon such Doctrines and obseruations as naturally ariseth from hence.

Seeing the Apostle saith, that the Sacrament of *Doct. 1.* the Lords Supper is a Communion of the Faithfull one with another, the obseruation is this: That the Sacrament of the Lords Supper, is a publike Testification, a comfortable Nurse, a mutuall Bond, and a sure confirmation of that spirituall Communion which the Faithfull haue amongst themselves: Or to speake more briefly, and yet more plainly; It is the Sacrament of Loue and Amirie amongst Gods children: This point is to be proued: See it in the Shadow in the Sacrament of the Old Testament, which stands in correspondence and answers to this of the New, that is the Passeouer, and hereby we shall see, not onely that theirs in Christ is as ours, *1 Cor. 10. 3, 4.* but also so long as euer this Sacrament hath had any being either in the Substance, or in the Shadow, it hath alwaies beene of this verie nature and vse here propounded. Consider the Lords institution of the Passeouer, *Exod. 12.* and there we shall find many Ceremonies and circumstances tending to this end, tending to shew and to nourish a louing

Communion amongst the Receiuers : First, All were to communicate in it, as we may see *Vers. 3. 6. 47.* Ioynt actions are alwayes entended to be performed with Ioynt affections. Secondly, saith the Text, if any did otherwise, *He should be cut off, Vers. 15; and 19.* that is, whosoever doth dissent, and not louingly communicate with all the rest in this businesse, should haue no part nor benefit in or by it. Thirdly, it was to be eaten in one House, *Vers. 46.* the onenesse of the House and place where it was eaten, testifies the onenesse of the Hearts & affections of them that eat it : for where those of a Family are at iarres, and dissentions, and diuisions, one House will not hold them. Fourthly, If his House were too little for the Lambe, he was to call in his next Neighbour, as in *Vers. 4.* a pregnant testimonie of loue and good will as can be. Fifthly, It was to be done at one and the same time, the same month, the same day, the same houre, *Vers. 2, 3, 6, 8.* their generall consenting in the time arguing the generall consenting of their Minds and Hearts : And what time was that ? Euen the Euening, when they were all in their cold Blood ; the iniuries and offences of the day forgotten and forgiuen (for the Sunne must not goe downe vpon our wrath) when their affections were as calme and quiet as the Euening, then they were to receiue it. Sixthly, they were all to be directed in it by one Law, *Vers. 49.* though it were a Stranger, yet there was but one Law for both, all of them louingly submitting themselues vnder the same Law, and sweetly consenting together to

goe all by one and the same direction. Lastly, It must be eaten without Leaven, *Vers. 8, 15, 19.* what that is in the Letter, all of vs know by our owne experience: But what is the true and spirituall sence of it? That let the Apostle tell you in *1 Cor. 5. 7, 8. Let vs keepe the Feast not with old Leaven, neither in the leaven of malicioufnesse and wickednesse.* It is the Leaven of malicioufnesse which aboute all Leaven is to be purged out; Loue and charitie being specially confirmed to vs in this action. Thus we haue seene it in the Institution: Now let vs consider it in the Restitution by *Hezekiah, 2 Chron. 30. 3, 5.* when the Passeouer had beene a long time intermitted, for it saith, *Vers. 5.* they had not kept it of a great time: There are many testifications of a louing Communion amongst them; from the first Verse to the sixth we see, all the People were to come together, into the same place, at the same time, to keepe one and the same Passeouer, and that with this speciall obseruation, *Vers. 3.* that when they could not keepe it the first Month as the Law required, for want of a sufficient assembly, they put it off till the second Month: *Vers. 12, 13.* It is expressely noted that all *Judah* came with one Heart, a very great assembly, howsoeuer there were many Reculants in *Ephraim* *Vers. 10.* as there be too many now a dayes: And so it was done with great Ioy, *Vers. 21.* and doubling the obseruation of the Feast, keeping it other feuen dayes, *Vers. 22, 23.* All which are plaine restifications with what a louing and cheerefull Communion they performed this seruice. So in

the seconding of this Restitution by *Iosiah; 2 Chro.* 35. from the first Verse to the eighteenth, there we may see, such willing contribution by King and Princes, such a generall assistance of Priests and Levites, such a great concourse of People from all *Judah* and *Israel*, such a great assembly, as that there was no *Passeouer* kept like that since the dayes of *Samuel*. All liuely witnesse, as of their zeale for Gods glorie, so of a most louing Communion amongst themselves. If it be so in the Shadow, what is it in the Substance? If the *Passeouer* be a Sacrament of Loue and Amitie, then the Lords Supper is so much more? See it therefore secondly in the Substance, *The Lords Supper, Iohn* 13.4. to the 15. Our Sauour being to ordaine this Sacrament, doth first teach them by his example, a Lesson of Loue, he washeth his Disciples Feet: teaching them that they must so loue one another, as that they refuse no seruile office for the good of their Brethren, though it be the washing of their Feet. And after the Institution, *Vers.* 34, 35. he presseth vpon them his Commandement of Loue, as his chiefe Commandement, and their chiefe dutie to God. Marke this, it is as if he had said, I will now haue you to receiue the Sacrament of my Supper: Well before you receiue it, that you may know it to be a Sacrament of Loue and concord, and a Bond or Pledge of your spirituall Communion one with another, I giue you an example of Loue to season your Hearts withall before hand: And that you may continually so esteeme and remember it, I will charge you with my

my Commandement of Loue in a speciall manner. He prepared them with an example of Loue before, and after giues them a Commandement of Loue, to teach them that this Sacrament is a Communion of Loue. *1 Cor. 11. 17, &c.* the Apostle being to redresse such abuses and corruptions in the Church of *Corinth*, as had crept into this Sacrament, doth specially tax those that are against this duty of Loue, *Verse 18.* dissensions, *Ver. 21, 22.* eating and drinking asunder, *Verse 33.* not tarrying one for another. The Apostle in the *1 Cor. 10.* had called this Sacrament a Communion, now all these practises are directly opposite to a Communion; these are breaches and separations, and therefore if euer they will celebrate this Sacrament aright, according to the will of God, and the nature of the Sacrament, and for their owne good, it must be done with all the offices of Loue that may be. In the *1 Cor. 12. 13.* *For by one Spirit are we all baptized into one Body &c. and haue bene all made to drinke into one Spirit:* To drinke into one Spirit, whether it be meant directly of the Lords Supper as the phrase sounds, or the signification of the other Sacrament insinuates, for it is so in Baptisme, that is a meanes of this Communion, therefore also in the Lords Supper: Or whether but by consequent, for so it is meant at the least, yet it proues it, that the Sacrament of the Lords Supper is a Sacrament of Loue and Amitie amongst Gods Children. *Act. 2. 42, 46.* The Church that was there conuerted, continued in the Apostles Doctrine, and Fellowship, and breaking of Bread, and Prayer;

Prayer; they continue in the Apostles fellowship, as who should say, that was a fitting of them to the Lords Supper, which is meant by the breaking of Bread; noting that they which partake of the Lords Supper, there should be a louely Communion amongst them.

Reas. 1. The Reasons: First, all the Faithfull doe beleue in one and the same heavenly Father, euen the Father of our Lord Iesus Christ, who hath giuen his Sonne for vs on the Crosse, and daily giues him to vs in this Sacrament, *Gal. 3. 26. we are all the Sonnes of God by Faith in Christ Iesus; and thereby we become one, Verse 28. Iew and Gentile, Bond and Free, Male and Female, are all one in Christ Iesus,* and when we come to the Lords Table there we professe it in a speciall sort that we are the Sonnes of our heavenly Father. What neerer naturall bond, then to be Children of the same Father? What sweeter name of Loue, then the name of Father? And is it so in Nature, how much more in Grace, to be spirituall Brethren, and Children of our heavenly Father? Therefore this is a testification and bond of a most louely Communion which the Faithfull haue amongst themselues. This is the Fountaine of our Communion.

2 Secondly, Wee are all Members of the same Body vnder Christ our Head, *Ephes. 4. 15, 16.* and from him we receiue Life, and Grace, and Spirit, this is a verie neere Communion, and verie liuely testified & expressed in the vse of this Sacrament, where we all eat and drinke together of his Body and Blood, as Members incorporate into his
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Mysticall Body. This is the matter of our Communion.

Thirdly, Wee are all partakers of the same Spirit, *1 Cor. 12. 13. we all drinke into one Spirit.* And this also we professe in this Sacrament, *Iohn 6. 63. It is the Spirit that quickneth, the Flesh profiteth nothing.* And this is the life of our Communion.

Fourthly, All the Faithfull are of one and the same Religion, which euen in false Religions binds Men strongly together: How much more in the true Religion? And this likewise is here publicly testified in this Sacrament, *1 Cor. 10. 20, 21.* This is the Seale of our Communion.

Fifthly, We all partake and sit at one and the same Table, and this makes Men grow to a louely fellowship and societie; nay, the sauage Beasts by eating at one Racke, it hath bred peace amongst them; and this we doe not onely professe, but act and practise in the Lords Supper; we all sit at one Table, and therefore this must needs nourish a louely fellowship and societie amongst vs. This is the Badge of our Communion.

Sixthly, The actions which we performe at this Table, are speaking signes of Loue and vnitie; we eate and drinke as it were one to another, and pledge one another; for howsoeuer euery one there eats and drinks for himselfe, yet withall still remember that thou doe it with a charitable nourishing and cheering vp of thy Fellow-Guests. These are ordinarie actions, and yet withall they are speciall tokens of vnitie and friendship. And these are the Exercise of our Communion.

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Seuenthly,

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Seuenthly, The outward Elements vsed at the Lords Table, are framed proportionably hereunto: One and the same Bread, yet made of many Cornes; the same Wine, yet made of many Grapes: To teach vs, that though diuers Persons, Sexes, Trades, States partake in this Sacrament, yet all must be of one Heart, and Mind, and Affection; therefore the Apostle saith, we are but one Bread; though a great many Cornes, yet but one Bread: which is a plaine testification and bond of Loue and amitie. And this is the Patterne of our Communion.

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Lastly, Prayer, that is a speciall dutie to be performed in the participation of the Lords Supper, and this requires and entends loue, *Math. 6.* And this is the Sparkles of the holy Fire of our Communion.

Now lay all these particulars together, and then we shall see that they all conclude it with a generall acclamation, that the Sacrament of the Lords Supper is a publike Testification, a comfortable Nurse, a mutuall Bond, a sure Confirmation of that spirituall Communion which the Faithfull haue amongst themselves. First, Wee are all Children of the same heauenly Father: There is the Fountaine of our Communion. Secondly, We are all Members of that Body, whereof our Lord Iesus is the Head: There is the Matter of our Communion. Thirdly, We are all partakers of the same Spirit: There is the Life of our Communion. Fourthly, Wee are all of one and the same Religion: There is the Scale of our Communion.

munion. Fifthly, We all sit at the same Table: There is the Badge of our Communion. Sixthly, The actions we performe at this Table: They are the Exercise of our Communion. Seuenthy, The outward Elements vsed at the Lords Table: They are the Patterne of our Communion. Lastly, Prayer, is the Flame or Sparkles of this holy Fire of our Communion.

The Vses: First, this teacheth vs the needfull *use* 1. use of the Sacrament, specially in these times, wherein as it is *Math. 24.* Loue waxeth cold, we had need to be stirred vp; and seeing this Sacrament is a meanes for that purpose, we had need to frequent it. But some will say, if we haue Loue before, what need we then come thither to haue it encreased? I answer yes, for we haue no Grace, but we must encrease in it. *1 Thess. 4. 9.* The Apostle giues the Rule, *Concerning brotherly loue I need not write to you, you haue loue: It should seeme therefore needlesse to write: But I would haue you to encrease in the same more and more.* You say you haue Loue, and therefore what needs the Sacrament? Yes, though you haue Loue, yet encrease in this Loue more and more.

Secondly, It shewes the excellencie of this Sacrament in regard of the use of it; that it associates vs to all the Saints and Children of God both in Heauen and Earth; for it reacheth to them in Heauen, for they are Members of the same Body, they triumphing, we fighting. It is true, their state is a glorious state, they are out of harmes way, we are subiect to many dangers, but yet we

haue a sweete Communion euen with them in Heauen, and we must thinke this, we are here at the Lords Table, and all the Saints in glorie haue beene glad of this, they which now sit in Heauen with God, and thorough Gods mercie it will be as beneficiall to bring vs thither; and though we come short of that blessed estate, yet let vs tread the same steps, and then the time will come when we shall be in glorie as they are. And so in regard of the Children of God in Earth, it makes vs be partakers one with another, though one be in the East, and another in the West, yet in this blessed Supper, their loue is sweetly confirmed. The benefit is this, when we are in afflictions, we know that they who liued before were so, and those that are now in our troubles, they mourne with vs; if there be any cause of reioycing, they reioyce with vs; but aboue all this, we haue this Communion amongst our selues, and with the Saints in Heauen, that we haue interest and right in all their Prayers which they make to God.

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The third Vse teacheth vs, when we come to the Lords Table, that then we bring Loue with vs; it must not then be to begin, it must be in vs before, it is here to be encreased and nourished in vs; It is our Sauours Rule, *Math. 5. 23, 24. If thou bring thy gift to the Altar, and then remembrest that thy Brother hath ought against thee, leaue there thine Offering before the Altar, and goe thy way: First, be reconciled to thy Brother, then come and offer thy gift.* First, be reconciled to thy Brother, get his loue, then come and offer thy Offering, and so it will be

be acceptable to God, and profitable and comfortable to thy selfe. There be many Reasons to stirre vs vp to this dutie: We come to the Lords Table to receiue a Pledge and Pawne of Gods Loue in Christ; the Bread and Wine are Pledges of the same; therefore we must come in loue; we come to haue our Faith confirmed and encreased; how can this be without Loue? *1 Cor. 13. 2. If I had all Faith, and not Loue, I were nothing.* If we want Loue, all is nothing: so we come there to ioine with the Congregation in Prayer: If we pray without Loue, in wrath and hatred, it is damnable, *1 Tim. 2. 8.* Againe, we come to receiue the forgiveness of our sinnes at Gods Hand, then we must forgive one another, *Math. 6. 15. If you doe not forgive Men their trespasses, no more will your Father forgive you your trespasses.* Besides, this Sacrament is a Seale that depends vpon the Word; but we cannot profit by the Word without Loue. *James 1. 20. The wrath of Man doth not accomplish the righteousness of God.* That is, when Men are of a wrathfull and filthy disposition, the Seed of the Word will not grow in their Hearts. *1 Pet. 2. 1, 2. Wherefore laying aside all malitiousnesse, and all guile, and enny, &c. As new-borne Babes desire the sincere Milke of the Word that ye may grow thereby.* If we cannot profit by the Writings without Loue, then we cannot profit by the Seale which depends vpon them, without Loue. Therefore we must bring Loue with vs to this Sacrament, and resolute to maintaine it, and not breake it for any thing, especially for trifles. But some will say, I would faine

be friends, but he that is false out with me, will
 not be reconciled. Well, what then? Hast thou
 tendered it *bona fide*, and dost thou desire it heartily?
 And dost thou for thine owne part forgiue freely?
 Dost thou pray that God would turne his Heart?
 And dost thou take all opportunities, and vse all
 good meanes to draw him to it? And art thou
 willing to humble and disparage thy selfe rather
 then faile? And art ready to embrace him vpon
 any lawfull conditions that thou mayst win him?
 And dost thou doe all this for Gods cause, that he
 may be honoured and serued, and thy Brother
 cured, and thy selfe in better case to doe thy duty?
 Why then though he be at variance with thee, yet
 thou art at peace and vnitie with him: the sinne is
 his, and not thine. I, but what if I haue done thus,
 and haue beene reconciled to him, and he breakes
 forth againe, must I seeke to him againe, I cannot
 yeeld to this? Yes, thou must doe it againe: our
 Sauour teacheth vs that we must doe this seuen
 times, yea, seuentie times seuen times, though it
 be neuer so oft thou must seeke reconciliation,
 and not let this hinder thee from the Lords Table.
 I but what if I cannot parley with him by reason
 of the distance of place, or else he is a great per-
 son of great place? I answer, thou must vse either
 a Letter or Messenger to him, if conueniently
 thou mayst; if not, discharge thy selfe cleerely
 before the Lord; and if it be a knowne iarre, then
 tell them of it that are chiefly acquainted with it,
 and make profession that thou wouldest faine be
 reconciled, and this will discharge thee. I but
 what

what if I cannot dispence with my owne Heart? I grant it is my sinne, yet I cannot be at peace with him. Well, then thou canst not be saued: If thy Heart be so hardned against thy Brother that it cannot forgiue him, assuredly the Lord may iustly and will harden himselfe against thee. But whether am I in such a case to come or to forbear? Many will come and aske this question of the Minister, and it is a captious question to him: For if he say, Come, then it hardens them in their mallice: If he say, Forbear, then he hardens them in their profanesse: Each way is a double notorious sinne; but in the meane time it is a foolish and sencelesse question to them: For whether they doe come, or whether they doe forbear, being in that case, they cannot be saued; for thou hast no part in these busineses: None of Gods Ordinances will saue vs vnlesse we submit our selues to them, we can tell you no other way to Heauen, then God hath told vs; therefore if you beleue it, and be aduertized by it, well, and good; but if thou wilt none of God (in being ruled by him) he will none of thee. But our answer is this, that surely of both these euils, it is best that such a one forbear to come at all: Nay I tell you, if any should offer to come in this case, if we knew it, we would forbid them; they haue no right to this Sacrament, and therefore are not to be admitted by the Minister; their forbearance is but hurt to themselves; their comming is an offence to the Church. But they will say, how shall we doe? Why, if thou canst not be fitted to come, thou must not come; if thou

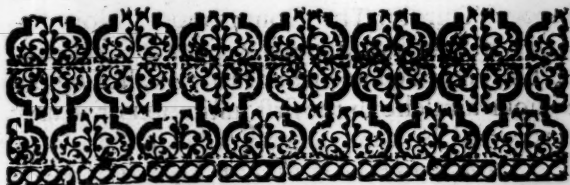
thou wilt liue in thy sinne, and rather goe to Hell then forgiue thy Brother, then thou must dye in thy sinne. The point is this, we must pull downe our proud Hearts, and cast out this Leauen of malicioufnesse which makes vs vnfit to receiue any good by this Sacrament, or by any of Gods Ordinances. But what if I haue laboured to the utmost of my power, and yet cannot quite ouercome my wretched corruption, but that still I haue some grudge left within me? I answer, there is none that labour so, but they find some effect of it in themselves: if therefore thou find some working in thee, and art grieued that there is no more, and if thou dost continue in thy labour, and care, and struiing, euen to the verie death, thorough Christ Iesus thy infirmities shall be pardoned and cured, and thou shalt be a fit Guest for the Lords Table. But for Christs sake deceiue not thy selfe, saying or thinking thou hast striuen thy best, when thou hast done little or nothing at all: For if thou hast striuen as thou oughtest, thou shalt find some effect of it. It is a commendable thing therefore, that Children and Seruants should make meanes to their Parents and Masters for the forgiuenesse of their offences which they haue committed against them, with this caution, that it be not done for forme or fashion, but with a purpose and endeavour not to offend so againe. But this is not all, for I would haue Men know, that it is not enough to be at peace with Men when they come to the Lords Table; but this dutie of Loue extends it selfe to the whole second Table; and there-

therefore it is not enough onely not to be in malice, but if thou failest in any other dutie of the second Table, thou wantest this Loue ; though thou hast no malice in thy Heart, yet if thou beest a dishonourer of Parents, a Theefe, or a Lyer, &c. thou faylest in this dutie : And therefore when I bid you come in Loue, I meane that you should so loue your Neighbours, that you should seeke both in thought, word, and deed to aduance them and their estate as your owne.

The end of the fifth Lecture.

The first of these is the fact that the city of London was founded by the Romans. The second is that the city was the centre of the British Empire. The third is that the city was the centre of the British Empire.

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THE
SIXTH LECTURE
Vpon THE SACRAMENT.
OF THE LORDS SUPPER.

THAT which we are now to speake of, is by way of digression into the Argument of the Lords Supper, to prepare vs against the next Lords day, wherein we purpose if God giue vs life and grace, to meet at the Lords Table: Some profitable meditations therefore we are to receiue, to prepare and season vs before wee come. The first of those Heads whereunto wee did reduce this Doctrine of the Lords Supper, were the names and titles that were giuen to it: and some of them we shewed were more common to the whole action; and some more proper to the parts of it: We began with those which were more common to the whole action, wherein we are to proceed. First, It is

called, The Lords Table : Secondly, The Lords Supper : Thirdly, The Communion : Now folloes the fourth title which is giuen to it, and that is, The New Testament: For so it is called by our Saviour himselve in the first institution of it, as it is reported by three severall Euangelists, *Math. 26.28. This is my Blood of the New Testament. Marke 14. 24. There is the same words. Luke 22. 20. This Cup is that New Testament in my Blood.* And the testimonie of these three Euangelists, is seconded with the after-witnesse of the Apostle *Paul, 1 Cor. 11. 25. This Cup is the New Testament in my Blood.* All concur together verie plainly, calling this Sacrament, The New Testament. *Mathew* and *Marke* speake plaine enough that he spake it of the Cup; for so the course of the Text directly entends, *Math. 26.27. Marke 14.23. Also he tooke the Cup, &c.* that is plaine enough. But *Luke* and *Paul* speake more pregnantly and expressly, that he said, *This Cup is the New Testament in my Blood:* they name the Cup. If we will rightly apprehend and apply this truth, we must receiue it with these cautions: First, whereas it is spoken of the Cup, it is to be vnderstood of the Wine in the Cup: Secondly, whereas it is affirmed onely of the Wine, that that is the New Testament, it is to be vnderstood of the Bread also : Thirdly, wee must not set it on the Racke, and stretch it further then the nature of a Sacrament will beare it. First, howsoeuer it be said the Cup by name, yet it is to be vnderstood of the Wine in the Cup, by an ordinarie figuratiue speech whereby the thing contained

tained is signified by the name of the thing containing: I will giue you an instance of the verie same nature, time, and place, *Luke 22. 17, 18. And he tooke the Cup, and gave thanks, and said, Take this and diuide it among you.* Our Sauour sitting at the Passeouer with his Disciples, giues them the Cup, and bids them diuide it amongst them: What, the materiall Cup? No, but the Wine in the Cup. It is the fruit of the Vine, the Wine they were to drinke of, as *Verse 18. I will not drinke of the fruit of the Vine, &c.* And surely it holds by proportion to the Bread in the Sacrament: For of the Bread it is said, *This is my Body, Math. 26. 26.* And therefore that which he saith of, *This is my Blood*, must needs be the Wine. Secondly, howsoeuer it is spoken of the Cup onely by name, yet it is intended proportionably of the Bread, and so of the whole Sacrament: For both kinds make but one Sacrament; and therefore the Bread being as substantiall a part of the Sacrament as the Wine, looke whatsoeuer is ascribed, or whatsoeuer benefit ariseth by the Wine, the same also is to be acknowledged in the Bread; and whosoever shall make the Cup the New Testament, and not the Bread, doth thereby as much as in him lyes, disunder the Body of Christ from his Blood; and so disannull this whole Testament. Thirdly, the speech is not to be set on the Racke, and stretched further then the nature of a Sacrament will beare, *This Cup is the New Testament, &c.* Not that it is so in it selfe, it is not meant that that is the substance of the Testament it selfe, but onely Sacramentally

according to the entendment of speeches in the like kind in all other Sacraments, that is, This is the Pledge and Seale of the New Testament. That we may carrie the businesse wholly and plainly before vs, whereas there be foure witnesses of this Truth, it is needfull and profitable for vs to compare all these testimonies together; for by this meanes if there be any seeming difference betwixt them, they shall be accorded, and so the Scripture shall bee iustified from contradiction. Secondly, so that which is defectiue in the one, shall be supplied in the other. Thirdly, so shall we be more fully perswaded of the truth hereof, being confirmed out of the mouth of many witnesses, and so we shall vnderstand the whole mind of God touching this businesse. And because the Euangelist *Mathew* is more copious then any of the other, his testimonie shall be the rule that we will compare & reduce the rest vnto, *Math. 26. 28. This is my Blood of the New Testament, that is shed for many for the remission of sinnes.* This, that is this Cup, or this Wine, or this Sacrament (as we heard the meaning was before) and herein they all agree, *Is my Blood*, which if it be grossely and carnally to be vnderstood, as the *Capernaits* did vnderstand it, *Iohn 6. 51.* and as the Papists doe in this verie case, it is impossible in euerie Mans vnderstanding, that *Christ* should giue them his Blood whilest he was aliue: but if it were possible, yet the speech is fearful, and the action sauage both on his part and theirs, that he should poure out the Blood of his owne Body into the Cup, and they should drinke
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of it: If they had so taken his meaning, trembling and horror would haue beene vpon them, euen to death, that they should drinke Mans Blood, yea, the naturall Blood of their louing Master, and the Sonne of God: this had beene a sauage thing. But vnderstand it as he meant it, spiritually and sacramentally, then it is full of comfort, *This is my Blood*, that is, the Signe, and Seale, and Pledge of my Blood: as if he should haue said to them, If ye drinke of this Wine, and withall lift vp your Hearts, and haue Faith in my Blood, the Wine shall be (thorough Gods ordinance, and the liuely operation of the Holy Ghost) as effectually to you to all sauing purposes, as if my owne Blood were as naturally or certainly in you as in my selfe, The New Testament, which is spoken in opposition to the former Testament. There was a Testament before, but that is old, this is new: and there was Blood before, but that was of Beasts and Birds, this is of himselfe: *My Blood of the New Testament*. Here is some seeming difference betwixt them, *Mathew* and *Marke* agree, *This is my Blood of the New Testament*; *Luke* and *Paul* differ from them, *Luke 22.20. 1 Cor. 11.25. This is the New Testament in my Blood*; This is onely in the manner of the speech, nor in the meaning; the ioynt entendment of them all, is to shew that this Blood is proper and peculiar to the New Testament, in respect of the full exhibition of it, whereby it is ordained, ratified, and confirmed, and wherein the whole force and power of the New Testament consists; as the former Testament was by the Blood of Bulls
and

and Goats, so this is by the Blood of Christ: and this we may see *Hebr. 9. 10, &c. This is the Blood of the Testament which God hath appointed to you.* And hereto answers the speech of *Mathew* and *Marke*, *This is my Blood of the New Testament which is shed for you*; and in *Verse 18.* the Apostle saith, The Old Testament was not ordained without Blood; and so also the New Testament is not ordained without Blood: So we see that though the witnesses differ in words, yet their meaning is one and the same, *which is shed.* It was not then actually shed, yet it was effectually then and alwayes from the beginning: *It was the Blood of the Lambe slaine from the beginning of the world.* Times breake no square with God, for there is no difference of times with him at all. This is added purposely to shew, that it is not simply the Blood of Christ that saues vs, but his Blood shed: And that when we come to the Lords Table, we come not to celebrate his Incarnation so much, whereby he tooke our Blood on him; but his Death, whereby he shed his Blood for vs, and for many: It is not for all the World in generall, as some foolishly imagine; but it is restrayned to some: nor yet it is not limited to the Disciples onely, nor yet to the Iewes onely, as the former Testament was; but to many. If you will know who this many is, looke into the first of *Iohn*, *To as many as receiued him, To as many as beleue in his Name*, euen to the whole many of the World that receiue Christ, and beleue in his Name; *Of all Nations some.* The Euangelist *Luke* and *Paul* add one thing further,
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which is shed for you: Which is not meant of the Disciples onely, but for the whole Church; for the benefit of all the Faithfull: And it giues vs further to vnderstand, that whosoever comes to the Lords Table, must receiue particularly for himselfe, as if Christ were there present, and should say vnto them, This is for you, and for you. Lastly, For the remission of sinnes: there is the benefit of it. I but (will some say) haue we no other benefit by it? Haue we not our Regeneration and our Iustification, &c. by the shedding of Christs Blood? Yes surely, but that is set downe for all the rest. I but haue I not remission of sinnes by his Body as well as by his Blood? Yes surely, but it is rather said so of his Blood, because of the Sacrifices of the Law, which were a Type of Christs Sacrifice, and were offered by Blood. Secondly, howsoever his Body is auailable to remission of sinnes, yet it is so farre forth, as it is crucified, and his Blood shed: and thus we are to conceiue of these things. Now we come to the points of Doctrin and Instruction that arise from hence. The first thing that our Sauour speakes of is the New Testament, that is the ground of all.

The point we obserue from hence is this: The state of all the Faithfull, that haue liued, or doe liue, or shall liue, from the death of Christ to the Worlds end, doth stand and hold by a new Testament or Couenant betwixt God and them: Testament and Couenant are not all one amongst Men, but in matters of Grace and Saluation betwixt God and Man, they are all one: Gods Couenant is

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his

his Testament, and his Testament is his Couenant. Circumcision, though it were a bare Couenant, not ratified by the death of the Testator, and therefore properly no Testament, yet it is called a Testament, *Act. 7. 8.* All the interest that euer any Man had in the free grace and saluation of God, they had it meere by force and vertue of a Couenant: For Man hauing nothing but what he receiues from God, he can haue no assurance to, nor any good by any thing, but what he hath by Couenant from God: Hence it is that God hath allwayes manifested his good will to Man by way of Couenant: thus he dealt with *Adam* before his fall *Gen. 2. 17.* and so after his fall, *3. 17.* and so to *Noah* after the Flood, *Gen. 9. 9.* and to *Abraham*, *Gen. 17. 2.* & so to the *Israelites*, *Exod. 19. 5.* & so it is now to vs that liue vnder the Gospell, the matter of Saluation stands by vertue of a new Couenant, which being sealed by the actuall Blood-shedding of our Sauour Christ, is most properly a Testament: and so our state vnder the Gospell is the state of a new Testament: in *Hebr. 1. 1, 2, 3.* there it is plainly affirmed that it is so, *At sundry times, and in diuers manners God spake in the old time, to our Fathers by the Prophets, in these last dayes he hath spoken vnto vs by his Sonne, who hath by himselfe purged our sinnes.* The Apostle compares the state of the Faithfull that liued in former times, to ours that liue vnder the Gospell: *At sundry times God appeared, &c.* at the beginning to *Adam*, after to *Abraham*, &c. and in diuers manners, to some by Angels, to some by Visions, to some by Shadows,
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by *Moses* and the Prophets: but to vs by his owne Sonne, he hath manifested his Couenant to vs by his Sonne, who hath by himselfe purged our sinnes, as who should say, He had sent a new Couenant-maker to vs, and he had made a new and another Couenant with vs, and what is that? Remission of sinnes, *Galat. 4. 22, &c.* there it is figured that it should be so: *Abraham* had two Sonnes, *Isaack* and *Ishmael*, by which two other things are meant, saith the Apostle, the two Testaments, the former is signified by *Agar*, and what is her condition? Slauiſh and in bondage. *Ishmael*, what is he? Slauiſh and in bondage too, and borne after the Flesh. Here is the former Testament, a slauiſh Testament that tyed Men to great bondage, specially in the Ceremonies, her Children were the Children after the Flesh, that is, as many as did not spiritually embrace it, that did not spell the Couenant of Grace vnder the Couenant of Workes, it was to them meerey a carnall Couenant, and they carnall Children. The latter Testament is signified by *Ierusalem*, *Verse 26.* and what is her condition? Aboue and free. What are her Children? As *Isaack*. And what is their condition? Not after the Flesh, but after the Promise. Therefore we, saith the Apostle, that is to say, we that liue vnder the Gospell or New Testament, are after the manner of *Isaack*, Children of the Promise, *Verse 28.* as if he should say, we are deliuered by Christ, from that slauey of Ceremonies, and from that carnall seruice, which was a Veile to them, they did not see that which was hidden vnder it, we

are free from their bondage, we hold by the Promise, not after the Flesh. In *Jeremie* 31. 31. &c. it is promised, it shall be so, *Behold, the dayes come, saith the Lord, that I will make a new Couenant with the House of Iudah and of Israel, &c.* where it is expressly called a new Couenant, and with whom it is made, *with the House of Iudah and of Israel*, that is to say, with the Church vnder the Gospell, for they are the true *Israel*, the right *Iewes*, that are *Iewes* within, as the Apostle speakes, and there is set downe the substance of the Couenant, and the parts of it, Sanctification and Iustification, Sanctification, by putting his Law in their Hearts, *Verse* 32, 33. Iustification, by forgiuenesse of sinnes, *Verse* 34. And that we may know certainly, that these dayes there spoken of, are the dayes of the Gospell after Christs death, the Apostle himselfe so expounds it, and applyes it, *Hebr.* 8. 8. and 10. 16, 17. and in *Luke* 22. 20. there it is performed and made good, *This is my Blood of the New Testament which is shed for you: For you?* That is to say, As many as liuing vnder the New Testament doe embrace it: the originall Text is verie significant. The New Testament emplyes a direct reference to that which was spoken in *Jeremie* 31. as if our Sauiour should haue pointed it out with his Finger and said thus, You haue heard that God promised it by *Jeremie* that he would make a new Testament with his People, beleue it, this is that verie Testament which there was promised: *Rom.* 6. 14. *Ye are not vnder the Law, but vnder Grace;* there is the experience of it, that it doth and shall hold so for euer:

ever: for what is the Old Testament but the Law? and what is Grace but the New Testament? We that now liue are not vnder the Old Testament, but vnder the New: for that which is there spoken to the *Romanes* is entended generally to all Christians, that is, to all true belceuers, that not onely acknowledge, but embrace and practife Christ crucified in true mortification; they are dead to the Law, and to Sinne, and are freed from that bondage, and altogether vnder Grace, and vnder the New Testament.

First, It is a New Testament in respect of the *Reas. 1.* Old: either we must hold by the Old Testament or the New: the Old if it were still of force, it could not saue vs, *Gal. 3. 21. For if there had beene giuen a Law which could haue giuen life, surely righteousness should haue beene by the Law:* where ye see the Apostle saith plainely the Law cannot giue life: and *Rom. 8. 3.* it is impossible that the Law should iustifie vs; but this Old Testament euen by the death of Christ, and he by the abrogating of the Old, hath established a New, for that was some part of our Sauours meaning, that when he said vpon the Crosse, *It is finished*, the Old Testament is ceased, and the New is established; and surely if our Sauour had not conferred the New Testament, he taking away the Old, had left vs without any hold in God at all.

Secondly, It is New in respect of the strangeness of it; for strange things are new things: vsually when the Prophets fore-tell the New Testament, they prefixe this note of attention,

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Behold,

Behold, as being about the reports of miraculous matters, that God will doe great wonders and strange things : and surely it is the mysterie of all mysteries; and there be many wonders in this one worke, that a Virgine should conceiue, that the Sonne of God should become the Sonne of Man, that God should giue his owne begotten Sonne for vs poore sinfull wretches, and his vter Enemies; that God being a righteous Iudge, should giue his Sonne to saue vs notorious sinners; that one Man should be saued by another Mans righteousness; that many thousands should be iustified by one Mans obedience; that the *Gentiles* should be called; that the Spirit should attend vpon the Word to open the Heart to beleue it and obey it; that so plentifull a measure of the Spirit should be poured forth vpon all Flesh, young Men & Maids, and so forward: All these, and many others as strange things as these being incident to the making and accomplishing of this Testament, shew plainly that our Tenor is by a New Testament indeed, a strange Testament, such as neuer the like was, or shall be.

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Thirdly, In respect of the renewed estate which we are aduanced vnto, *Hebr. 9. 10.* our Sauours suffering in the Flesh, is called, *The time of reformation*, as things being out of square and order before, but by his appearance and suffering set vp-right againe, *2 Cor. 5. 17. Old things are past away, all things are become new*: new Lawes, new Promises, new courses, new effects, all new; a new Heart, a new Mind, a new Spirit, a new Life, a new Nature,

Nature, a new Creature, all new; for that reformation spoken of, *Hebr. 9.* is not spoken so much of the outward face of the Church, but of the inward Temple of God that is within vs.

Fourthly, As being the last Testament; that which comes after makes the former old; where there be many changes of State, the last alwayes is the newest: there were many changes of the outward Religion before, this comes after and puts them all out of date, and none shall euer come after this, to put this out of request: and therefore the estate is called the last dayes, *Hebr. 1. 1.* as there being no other euer hereafter to be effected.

Fifthly, Because by this we are sensibly inuested and enter into the estate of Glorie, when all shall be renewed in full perfection. That which *Peter* saith of the state of Glorie, *2 Pet. 3. 13.* of a new Heauen, and a new Earth, is it not affirmed of the state of the New Testament? *Esay 65. 17.*

Lastly, All the hold that we haue in God, is by the mediation of Iesus Christ: now his mediation consists wholly in making good of the New Testament, being therefore called the Mediator of the New Testament, *Hebr. 9. 15.* and *12. 24.* so that we cannot haue any hold in God by Christ, but onely by vertue of the New Testament.

First, This should teach euerie one of vs to examine and try our selues what right we haue in the New Testament, made and sealed by the Blood of Christ, and there we shall see plainly what hold we haue in God: It is not the liuing in the dayes of the Gospell that can saue you, for euerie Beast do
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liue in these dayes as well as we: but to liue vnder, is to be subiect to it, and to liue vnder the power, and the Lawes of the New Testament: So much of this hold as we haue in the New Testament, so much hold we haue in God; little hold in this, and little hold in God; great hold in this, great hold in God; no hold in this, no hold in God. Ye see what the Testament is, Iustification and Sanctification, therefore examine your selues concerning both: First, for Iustification, what right haue you in Christ, for the forgiuenesse of your sinnes? Haue you Faith in his Blood? Are ye perswaded that you are fully satisfied for, in the death of Christ? Or if ye haue not this full perswasion, what degrees or what measure haue you thereof? Except you haue the truth of this resolution in your Hearts, you can challenge no part in this Testament. Then for Sanctification, tell me, you that professe the New Testament, how is it betwixt sinne and you? Hath sinne dominion ouer you? Then you are not vnder Grace, but vnder the Law. Is the Spirit of God within you? Doe you find him to liue and moue in your inward parts? Is the Law of God written in your Hearts? for that you see is one expresse part of this Covenant: you haue it in your Eares, and in your Heads, and in your Mouthes, but that is nothing except you haue it in your Hearts; and what is it to haue the Law of God in your Hearts? It is to doe the will of God, *Psal. 40. 8. I haue desired to doe thy will O my God, yea thy Law is within my Heart.* These things are our Legacie bequeathed in this Testament,

ment, and therefore it stands vs vpon to know whether we haue receiued them or not. There be two speciall markes whereby we may know our selues to bee truly vnder the New Testament: Softnesse of Heart, and the assistance of the Spirit. Softnesse of Heart, if we find our Hearts to be mollified, melting at the thought of our sinnes, relenting at Gods Iudgements, compassionate towards the afflictions of Gods Children, plyable to Gods will, ouercome with the loue of Christ Iesus in suffering for vs: this is a sure signe that the promise of the Gospell is fulfilled vpon vs in some measure, which is, that he will take away our stonie Hearts, and giue vnto vs Hearts of Flesh. Let euerie one of vs therefore lay our Hands vpon our Hearts, and search, and answer as in the presence of God, whether we find this softnesse in vs, or whether there be not as great hardnesse of Heart in vs, as there was in the *Jewes* in the Old Testament: surely our vnablenesse, and vnthankfulnesse, and wilfulnes, which do generally reigne amongst vs, doe testifie to the World that still our Hearts doe continue in an obstinate hardnesse. Secondly, for the assistance of the Spirit, for the Promise of the Gospell is the Promise of the Spirit, and it is proper to the state of the Gospell, that looke what the Word telles vs, and bids vs, or forbids vs, that doth the Spirit encline and perswade our Hearts to beleue and obey: doe our Hearts therefore tremble when the Word is preached? When we heare the Gospell say, *Belieue and thou shalt be saued?* Doe vve find an ouer-ruling power in our Soules,

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rayfing vp our minds effectually, and caufing vs to beleue? Can we fay truly, that when we heare the Word, we find the fame Spirit working vpon our Hearts, Faith and Obedience, which hath enfpired thofe that teacheth vs? For this is the right ftate of the Gofpell, *Psalm. 118. 44. As foon as they heare, they fhall obey me*, as the verie fame Spirit which fpeakes vnto vs by the mouth of the Minifters, fpeaking alfo and preuailing with our Hearts to true obedience: Let vs therefore labour, efpecially for thefe two things, Softneffe of Heart, and the affiftance of the Spirit, that thereby we may fee we haue our right and true entereft in the New Testament.

2. Secondly, this fhewes the happy eftate of thofe that liue vnder the New Testament, if they haue grace fo to make vfe of vs, it is a gracious opportunitie, and we are much to bleffe God for it, that we are born in the daies of the Gofpell; but where God giues grace to make vfe of it accordingly, that we liue vnder the gouernment and fubiection of the Gofpell, that is the greateft mercie and bleffing that euer can befall vs, it is next to Heauen it felfe. Consider the happineffe of the New Testament: Firft, by the excellent titles of it: The former Testament is called the Law, this is the Gofpell, or glad tydings; that the Shadow, this the Subftance; that the Couenant of Workes, this the Couenant of Grace or Faith; that the Letter, this the Spirit; that after the Flefh, this after the Promise; that the Minifter of Death and Condemnation, this the Miniftration of Life:
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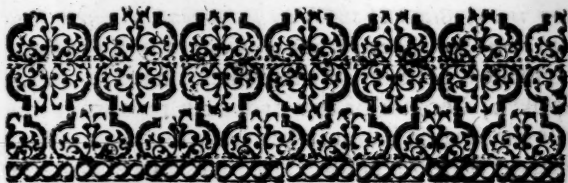
The Apostle, *Hebr. 12. 18, &c.* sets forth the excellencie of this estate, by comparing it with that of the Law, and amplyfies it, by that hard condition that we are deliuered from, and the blessed condition that we are aduanced vnto, such as if there be any sence of Grace, or care of our owne good, it should rayse vs vp to much cause of reioycing. Secondly, see it by the longing and the desire after it of others, many Kings and Prophets haue desired to see the things that wee see, and heare the things that we heare, and haue not seene them, nor heard them. O what a blessed turne haue we therefore that enioy such comfortable things, that such great and holy Men desired, and yet could not enioy them. *Abraham* saw these dayes, but it was as farre off, and yet he reioyced at it: We see them with our Eyes, and heare these things with our Eares, and see them with our Eyes they are not farre from vs, they are in our Mouths, and in our Hearts, how should we reioyce in Gods rich mercie to vs, and in our rich Portion we haue in him? But you will say, had not they vnder the former Testament the same meanes of Saluation which we haue? Yes surely, the same in substance, *Iesus Christ, yesterday, and the same for euer.* None were euer saued but by Faith in Christ Iesus: But because he was manifested to them, darkely, and sparingly, and carnally, to vs cleerely, and abundantly, and spiritually; therefore is our estate so much extoll'd aboue theirs. But is the onely manner of deliuerie sufficient to make it a New Testament? Yes, as *Iohn 13. 34.* the Commandement

is called a new Commandement, though for the substance of it, it hath beene from the first beginning, yet because it is pressed by our Sauour after a new manner, that is to say, that we should so loue one another, as he hath loued vs; therefore it is called a new Commandement. Thirdly, by the speciall loue that Christ therein hath shewed vnto vs, that he should remember vs poore wretched sinners, in his will, long before we were borne, to bestow a Legacie, such a large and rich Legacie vpon vs, that the Lord Iesus hanging vpon the Crosse pouring out his owne Blood, suffering the verie pangs of Death, wrastring with the verie wrath of God, and terrors of Hell, and assaulted with all the infernall Furies and Powers of Darknesse, should euen then in the infinitenesse of his Diuine power and goodnesse, intend to offer himselfe for thee, and me, and euerie beleeuer, pleading for vs in particular by the power of his death, that we might haue our part in it, and in all the benefits thereof. Fourthly, by the certaintie of it, it is by Will, and therefore it is sure and vnchangeable; not by the Will of Man, though that be a stong Conueyance, and cannot be altered, but by the Will of the Sonne of God himselfe, who, or what can put vs by this Legacie, if once we be rightly instated into it? Neuer feare it, it shall neuer be taken from vs, Corruption and infirmitie may say vnto vs, that we are cut off, and the Diuell will face vs, that we haue no right of Grace, nor Heauen. Tell them that they are Lyers, Falsifiers of the Will and last Testament of Christ Iesus. Fifthly, by

by the absolutenessse and compleat perfection of Christs Will and Testament, there are all things concurring in it that are accessarie to the right nature of a Will: here is First, the Testator, Christ Iesus: Secondly, the Legators are the Faithfull. Thirdly, the Legacies are Iustification, Sanctification, and Glorification: Fourthly, the Evidences, or Instruments, or the Will written, the Scriptures: Fifthly, the Seale, the Sacraments: Sixthly, the Witnesses, the Prophets, and Euangelists, and Apostles: Seuenthly, the Executor, Gods Spirit, whose office it is to performe the behests of Christ Iesus: If you aske for an Ouer-seer, it is God the Father, who by his almightie Prouidence doth especially ouer-see these busineses: The date of it was from the beginning of the World: the continuance of it is for euer: and therefore it is called the Blood of the euerlasting Couenant, *Hebr. 13. 20.* the Court where it is to be proued, is the Court of euerie beleeuers Conscience here, and the Court of Heauen hereafter, and that before a most righteous Iudge, God himselfe, euen the blessed Trinitie, who will surely see that euerie one of vs shall haue our Legacie which is bequeathed vnto vs: a happy Testator, and happy Legators, and Legacies, and therefore happy we who-soeuer haue our portion in this happy Testament. Lastly, by the ratification of it, which is, by his owne precious Blood, that which is more worth then all the World, that is the price thou art purchased by, that is the Offering thou art consecrated by, that is the Merit thou art iustified by, that

is the Grace thou are sanctified by, and that is the Power thou art saued by. What assurance may we haue of the free and full forgiuenesse of our finnes, when wee see they are all washed away by the Blood of Iesus Christ? With what bouldnesse may we come vnto the Throne of Grace, since we haue entrance vnto God thorough Christs Blood? With what courage may we fight against all our corruptions and rebellions within, against all the oppositions of the World without, against all the assaults and temptations of Satan both within vs, and without vs? We shall be sure to ouer-come them all in the Blood of the Lambe. Let it be all our care to make our selues sure, that we haue our part in this New Testament, thus sealed with the precious Blood of Iesus Christ, and then our case is most happy, neuer any thing shall separate betwixt God and vs.

The end of the sixth Lecture.



THE
SEVENTH LECTURE
VPON THE SACRAMENT.
OF THE LORDS SUPPER.



According to our wonted manner we are now by occasion that the next Sabbath day is a Communion day, to fall into our digression againe touching the matter of the Lords Supper, that there may be some fit preparation of vs for that holy and heauenly dutie, something to feed vpon all the weeke long, to quicken vs and to put vs in mind what we are to doe, and also to stirre vs vp that we may be fit and welcome Guests to come into the presence of God. We haue entred as you see, vpon a fourth title that is giuen in Scripture to the Lords Supper, and that is, *The New Testaments*, which howsoeuer it be set downe by *Marke*, by *Luke*, and by *Paul* yet because *Mathew* sets it downe more at large, as it is in *Math. 26. 28.* therefore we haue made

made choyce of these words to treat vpon, *For this is my Blood of the New Testament, which is shed for many for the remission of sinnes.* I will not stand to make repetition of that which I haue formerly spoken, because of the ordinarie repetition that we haue euerie Sabbath of that which was deliuered the Sabbath before, and therefore to omit the exposition of the Text which then we did largely insist vpon, we are now to proceed to the matter of obseruation. We began with one point, namely concerning the New Testament, shewing that all the hold that euer the Faithfull haue in Christ, is onely by the force, and power, and vertue of the New Testament: That was the first obseruation. That being finished we are now to proceed as God shall giue strength and assistance to the other obseruations that the Text will afford vs. We see that this Text doth mainly and directly concerne this businesse that we haue in hand, and therefore it is needfull that we should insist so much the more vpon it. Yet I doe not meane to make any curious search into euerie particular, for that would be too tedious: onely I will fixe and insist (God willing) vpon such speciall and needfull points as are most naturall to the Text, and materiall to our purpose. The second thing, the speciall and principall point that here is to be spoken vnto, is concerning the Blood of Christ: *This is the Blood of the New Testament.* The New Testament we spake of before, now we are to speake of the Blood: *This is my Blood of the New Testament:* Which may be taken as this Euangelist reports
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the speech of our Sauour Christ: so in *Marke 14. 24. This is my Blood of the New Testament.* Then the entendment is, that this Blood is proper and peculiar to this Testament. But if we take it as *Luke* reports it, *Luke 22. 20.* and as *Paul* reports it in the *1 Cor. 11. 25. This Cup is the New Testament in my Blood, &c.* then the entendment of it is this, namely, this Testament is ratified and confirmed by the Blood of Christ, as by the speciall Seale thereof, and that the fruit, and power, and benefit of this same New Testament, doth wholly rest vpon Christ his Blood: answerable therefore to this ground we will draw the Doctrine and obseruation. Take it thus, namely, that seeing our Sauiour saith, that this is my Blood of the New Testament, obserue this point.

That all the power and efficacie of the New Testament, and of the worke of our Redemption by Christ, is founded, and grounded, and established vpon the Blood of Christ: *This is the New Testament in my Blood.* We will speake first a word or two by explication to vnfold the knot, and so proceed to the prooffe of it. Doct.

First, for explication, all the power and efficacie of the New Testament, and of the worke of our Redemption by Christ, is founded and established vpon the Blood of Christ: You see here, I ioine the New Testament and the worke of our Redemption both together: The reason is, because they are in effect one, and the same: the verie substance of the New Testament, is the verie worke of our Redemption; and one and the same Person

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Christ, is the Mediator of them both: It is Christ that is the Mediator of the New Testament, and it is he that is the Mediator of the worke of our Redemption.

- 2 Secondly, I say it is founded and stablished in Christ: For this Testament is a Couenant, or a Promise: Now wee know that all the Promises of God are in Christ, *Yea and Amen*, 2 Cor. 1. 20. All Gods Promises, they are made in Christ, and are verified in Christ, and haue all their force in Christ: and so is this Promise of the New Testament.

- 3 Thirdly and lastly, I say vpon the Blood of Christ, as Christ shedding his owne Blood for it; if so be it were the Blood of any, or of all the World besides; it could doe no good, it could not make good this Couenant: But when Christ saith, *This is my Blood of the New Testament*, here the New Testament is perfectly confirmed, and the worke of our Redemption is thoroughly accomplished. And so much for the explication of the point.

Secondly, For the prooffe of it, that all the power and efficacie of the New Testament, and the worke of our Redemption is founded and stablished vpon the Blood of Christ, *Esay* 53. from Verse 3 to the 12. there the Prophet sets before vs Christ Iesus as our Mediator, & as our Redeemer: Hee speakes more like an Euangelist then like a Prophet, he speakes so plaine: But for the most part, all the description that he makes concerning Christ, is concerning his humiliation, and so speakes concerning the benefits that we haue by Christ

Christ, as comming to vs by his humiliation; he was despised & reiected of Men, he was wounded, oppressed, afflicted, broken, and the like: and in *Verse 5.* it is said, *With his stripes we are healed:* the healing of vs commeth by the stripes of Christ Iesus: all tending to the Blood of Christ: And in *Verse 12.* we are giuen a portion of God to him, because he hath not spared to poure out his Soule vnto the death. The Holy Ghost sets forth Christ as a Mediator of the New Testament, and of our Redemption, and these things they concerne his Blood, and sheweth the benefit that we haue by him, which is by his humiliation, by his stripes, *and he ceased not to poure out his Soule to the Death.* To speake some-what more particularly of the point, because it is a verie necessarie point to be spoken of: and though euerie one of vs can speake of it, yet we haue not a true relish of it; we cannot digest it; and therefore I would faine worke the true relish of it into your Hearts. The Scripture doth propound our Sauour vnto vs as the Mediatour of the New Testament, and of the worke of our Redemption in sundry particular tearmes, and generally all of them tend to this effect, to shew that all the power, vertue, and efficacie of the New Testament, and of our Redemption, is founded and stablished vpon the Blood of Christ, these sixe particulars especially. First, Christ in his Suffering, or Christ punished for vs. Secondly, Christ in his Offering, or Christ sacrificed for vs. Thirdly, Christ in his Obedience, or Christ humbled for vs. Fourthly, Christ on

the Crosse, or Christ crucified for vs. Fifthly, Christ and his Death, or Christ dying for vs. Sixthly, Christ and his Blood, or Christ killed and slaine for vs.

- I. First, Christ in his Suffering, or Christ punished for vs, which is not onely restrained to his sufferings and afflictions in this life, as slanders, persecutions, hunger, and the like; but to be extended to the maine and greatest suffering of all, namely, to the losse of his Life, the shedding of his Blood; and the pouring out of his Soule, *Luke 24. 46, 47.* Christ speakes there so of himselfe: *Thus it becometh Christ to suffer, and to rise againe: That repentance and remission of sinnes might be preached in his Name.* The suffering there spoken of is Christ his dying, as appeares by the opposition that Christ must suffer and rise againe: there it is said, that he must doe thus and thus, *That repentance and remission of sinnes might be preached in his Name*: giuing vs to vnderstand, that repentance and remission of sinnes, they are not purchased by Christ, nor haue no power from Christ, nor are not to be preached in his Name; but onely so, as they come from Christ suffering and being punished for vs: *Christ must first suffer, that repentance and remission of sinnes might be preached in his Name. 1 Pet. 3. 18.* Christ must suffer and dye for sinne, that he might bring vs to God: So it appeares in the last part of the Verse, that he suffered and was put to death, saith the Text: And what was it for? Why it was for sinne: *For the taking away of sinnes, and the bringing of vs to God*: that is to say, the making good

good of this new Couenant: that is to say, That God would be our God, and we his People; that he would forgiue vs our sinnes, and remember our iniquities no more: these haue their power, vertue and efficacie from Christ, as he being punished for vs. *Hebr. 13. 12.* Our Sanctification there is ascribed to the suffering of Christ, that is to say, to the death of Christ: *For Christ that he might sanctifie the People with his owne Blood, hath suffered, or dyed without the Gate.*

Secondly, Christ in his Offering, or Christ sacrificed for vs, *Ephes. 5. 2.* *Christ hath loued vs, and gaue himselfe for vs, to be an Offering and a Sacrifice of a sweet-smelling sauour to God.* He is a sweet-smelling sauour to God generally in respect of his sacred Person, and he is a sweet sauour in respect of his blessed Nature, and in respect of his holy life, but more especially, in respect of his pretious death, wherein he gaue himselfe as a sweet-smelling sauour to God. *Hebr. 9. 28.* *Christ was once offered to take away sinnes,* insinuating vnto vs, that Christ was powerfull for the taking away of sins: How, as he was Christ offered, or as he was Christ sacrificed? *Hebr. 10. 10.* So likewise our Sanctification is by the offering of Christ; Christ by that one offering of his hath sanctified vs. So likewise in the twelfth Verse, there is our Iustification, and in the fourteenth Verse, there is our Consecration by one Offering, and in the fifteenth and sixteenth Verses, there is the New Testament confirmed by name, by the verie offering of Christ. So the Apostle implyes the reason by the offering of Christ.

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Thirdly, Christ in his Obedience, or Christ humbled for vs: In *Hebr. 10.* from the sixth Verse to the ninth, there you shall find that the worke of the New Testament, and of our Redemption is ascribed to Christ his doing of the will of God: He tooke away the first, and established the second; he put away the Sacrifices of the Law, of burnt Offerings, and established the New Testament: that is, by doing the will of God, by his obedience and humiliation: *Rom. 5. 19. For as by one Mans disobedience many were made sinners, so by the obedience of one shall many also be made righteous.* It is the obedience of Christ that justifies vs, and makes good vnto vs the Couenant of Grace: And that we may know, that it was not all the obedience of his life (which was most holy) that could serue the turne, the Apostle telles vs, *Phil. 2. 8, 9. That he became obedient, even to the Death of the Crosse:* The lowest degree of his Humiliation, was the highest degree of his Obedience, and thereby he became a perfect Mediator.

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Fourthly, Christ on the Crosse, or Christ crucified for vs: And this intends more then the rest. This intends not onely a bare dying of Christ, but a violent, a shamefull, and a cursed Death, *Coloss. 1. 20. Christ hath made our peace by the Blood of his Crosse;* that is to say, by the suffering that he did endure, specially vpon the Crosse: Likewise in *Coloss. 2. 14, 15.* He fastned our sinnes vpon the Crosse, and there tryumphed ouer the Powers of Darkenesse (which is the verie matter of our Redemption) And in *Iohn 12. 31, Now (saith Christ)*

is the Prince of the world cast out: What speaks he there of his Crosse? And if I be liſt vp, then will I draw others after me. Now are the Faithfull to be drawne vnto Chriſt, after that he had dyed vpon the Crosse. It was Chriſt vpon the Crosse that vanquiſhed the Diuell, Death, and Hell, and drew the Faithfull to him. And in *Iohn 19.30.* *Now it is finiſhed,* ſaith Chriſt when he was vpon the Crosse, the laſt breath that Chriſt fetched. When all his humiliation was finiſhed, then the worke of our Redemption was fully accompliſhed. Hence it is that the ioy of the Faithfull is not ſo much in knowing Chriſt, as in knowing Chriſt crucified. *2 Cor. 5. 16.* I know no Man (ſaith the Apoſtle) after the Fleſh, no not Chriſt himſelfe: What not Chriſt himſelfe? No, not after the Fleſh, not as a Man, not as a holy Man, not as a Jew, nor as one of my owne Blood, but Chriſt crucified. *I eſteeme to know nothing* (ſaith the Apoſtle) *but Chriſt, and him crucified,* *1 Cor. 2. 2.* And indeed this is the verie ſubſtance of the Goſpell, Chriſt crucified. *1 Cor. 1. 23.* We preach vnto you (ſaith the Apoſtle) not ſimply Chriſt, but *Chriſt crucified*; and therefore in the eighteenth Verſe it is called, *The preaching of the Crosse*, and ſuffering of Chriſt. All this ſhewes, that Chriſt in his Crosse, and Chriſt crucified, he is the Perſon by whom the New Teſtament, and the worke of our Redemption is eſta- bliſhed.

Then fifthly, The Death of Chriſt, or Chriſt dying for vs: *Rom. 5. 10.* *We are reconciled to God by the death of Chriſt.* There you ſee our reconciliation

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is ascribed to the death of Christ: So also our Sanctification is ascribed to the death of Christ, in *Coloss.* 2. 22. likewise in *Hebr.* 9. 14, 15. there it is said, That Christ hath vanquished the Diuell by Death, and hath deliuered vs from Death, and the bondage that we were in: All this was by the death of Christ, by Christ his dying for vs. So in *Hebr.* 9. 15. it is said, that Christ is the Mediator of the New Testament thorough Death.

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Then the sixth and the last point is the Blood of Christ, or Christ killed and slaine for vs. True, Christ layd down himselfe willingly in obedience to God for vs vpon the Crosse, and in loue to vs his People: He gaue himselfe for vs, and he shed his owne Blood for vs: Yet in regard of the Act and the Instrument, he was no better then slaine, killed, and murdered, and his Blood and Life was taken from him verie wrongfully: But yet notwithstanding howsoever it be, his willingnesse on the one side, and the *Jewes* crueltie on the other side, yet so it was, that his Blood was shed, and the shedding of his Blood is that whereupon the New Testament, and the worke of our Redemption is stablished. *Rom.* 5. 9. We are iustified by the Blood of Christ, there our Iustification is ascribed to the Blood of Christ; so our Redemption is ascribed to the Blood of Christ, *Ephes.* 1. 7. *Reuel.* 5. 9. and in the *1 Pet.* 1. 19. all runs vpon the Blood of Christ, *Reuel.* 1. 5. We are washed from our sinnes in his Blood, *1 Iohn* 1. 7. The Blood of Christ cleanseth vs from all our sinnes: The fetching of vs within the Couenant of Grace is by the Blood of Christ

Eph.

Ephes. 2. 13. and so indeed is the whole worke of our Redemption ascribed to the Blood of Christ. You see then how rich and plentifull the Scripture is in this Argument, all tending wholly to this effect, to teach vs that the verie matter whereupon the New Testament, and the worke of our Redemption is founded and stablished, is the Blood of the Lord Iesus. I am bold to insist so long vpon the prooffe of this point, because the Scripture is so plentifull in it. Wee will come now to the Reasons.

The first Reason may be drawn from the nature *Reas. 1.* of a Couenant amongst Men : Wherein stands it ? Not in the making and writing of it, but in the sealing of it. Here is a Couenant made betweene God and Man, that he will forgie vs our sinnes, and that he will sanctifie vs, and it is sealed by the Blood of Christ, and therefore it is called the Blood of the New Testament. It is true indeed, that all the Couenants and Promises of God are firme and sure in themselves, because God hath made them, and they need no Seale: yet because God hauing made this Couenant respectiue, that he would haue it sealed and confirmed by the Blood of Christ Iesus: Therefore looke whatsoeuer force and benefit it is of to vs, it is by vertue of the Blood of Christ: And hence it is that whosoever can shew this Seale for themselves, that they haue part in this Blood of Christ, they may challenge that they haue their part in the Couenant: and whosoever cannot, they haue no part in it.

2 The second Reason is drawne from the nature of a Testament, which must alwayes be confirmed by the death of the Testator, and is not of force before the partie be dead: the Apostle applies it so in *Hebr. 9. 16, 17.*

3 The third Reason is drawne from the nature of a Sacrifice, a burnt Offering, a propitiatorie Sacrifice, a Sacrifice for sinne: No Sacrifice that was to be offered for sinne, but it was to be killed and offered in Blood, *Leuit. 1. 7.* and therefore Christ comming to be a Sacrifice for the finnes of the World, he must be killed and slaine.

4 The fourth Reason, it holds by way of proportion, betweene the New Testament and the Old. The Old Testament was confirmed by Blood, and so must the New. In the Old Testament the Pascall Lambe must be slaine and killed; and so in the New Testament Christ must be killed and slaine. Likewise, the Sacrifice of the Law must be killed, slaine, and Blood shed; so the Sacrifice of the New Testament: Christ must be slaine, and shed his Blood.

5 The fifth Reason is drawne from the rigour of the Law, which did necessarily require it, and could not be dispenced withall, but whosoever finnes must dye the death, and therefore Christ being our Redeemer, he must endure that death which we must haue suffered, else the Law could neuer haue beene satisfied.

6 Again, it stands with the Iustice of God, which must haue an absolute and perfect satisfaction: It cannot be satisfied with any thing in the World,
but

but with the Blood of the Sonne of God, *Mat*
20.28. *Take heed therefore unto your selves, and to*
all the Flocke, over the which the Holy Ghost hath made
you Over-seers, to feed the Church of God, which he
hath purchased with his owne Blood. Marke now,
this stands with the Iustice of God, God was of-
fended, and he must receiue full satisfaction, there-
fore when Christ came to satisfie, he could not sa-
tisfie but onely by his Blood: Nay, I say more;
Christ could not haue satisfied, but that it was by
the Blood of the Sonne of God, that the infinite-
nesse of the Person satisfying, might be answerable
to the infinitenesse of the Person offended, and
that is the chiefe reason of the Doctrine *rowed*

Then another Reason is, the haynousnesse of
sinne, *The reward of sinne is death*, and where is no
shedding of Blood, there is no remission; and
therefore whosoever comes as a Mediator of the
New Testament, to procure for vs the remission
of our sinnes, his Blood must be shed, else our sinnes
still remaine vnpardoned. And so much for the
Reasons. The Vses.

First, It teacheth vs what it is that the Eye of *vs* 1.
our Faith should principally respect and looke vpon,
Christ: and the hand of our Faith principally
lay hold on when we doe embrace Christ, namely,
the Blood of Christ, the Crosse of Christ, the
Obedience and Suffering of Christ, &c. in a word
Christ crucified, that is the subiect that our Faith
must take hold vpon. Christ crucified is the object
of our knowledge, *1 Cor. 2.2. I desire to know no-*
thing but Christ, and him crucified. And the same is

the matter of our reioycing, *Gal. 6. 14. God forbid that I should reioyce but in the Crosse of Christ.* The Blood of Christ is the ground and verie foundation of our Faith, *Rom. 3. 25. Through Faith in his Blood, &c.* What is it that the Faith of a beleeuing Man doth most properly embrace, but the Blood of Christ? The *Jewes* reuile vs because we beleeu in a crucified God, and the *Gentiles* they deride and mocke vs, because we trust to be saued in him that could not saue himselfe, but suffered such a cruell death. Well, howsoeuer it be, saith the Apostle, that he is to the *Jewes* a stumbling block, and to the *Grecians* foolishnesse, yet vnto vs he is the power of God, and the wisdom of God: He is the verie power of God, without which God cannot ordinarily saue a Man: And the verie wisdom of God, without which God will not ordinarily saue a Man. It is a world of heavenly comforts that a spirituall minded Man may gather vnto himselfe in the meditation and the beholding of the death of Christ, when we thinke of Christ crucified, and of Christ shedding his Blood, there you may see, First, our sinnes punished to the full. Secondly, there we may see our sinnes pardoned to the full. Thirdly, there we may see our sinnes crucified, and mortified, and subdued by his Blood; and by the power of the death of Christ soundly applyed to our Soules and Consciences, our sinnes begin to dye, and to be mortified, and to be crucified in vs. Fourthly, in Christ crucified we may behold the Flesh crucified, *Gal. 5. 24.* we may see our wicked humors to be mortified and to be bea-

ten downe, and crucified within vs. Againe, when as we thinke vpon Christ crucified, why there we doe find indeed the verie crucifying of our selues to the World, and the World to vs, *Gal. 6. 14.* Before we were caried after the things of the world, after our lusts and corruptions; but when once we are truly partakers of Christ crucified, then we are crucified to the World, and the World to vs, and then we scorne the things of the World, the great riches, and high promotion, and the beautifullest things we account them as Dung of the Earth. Againe, when we consider Christ crucified, there we behold how patient we should be in affliction, euen to the death; there is the picture of our whole life, which must be a continuall course of mortification; and there is the seasoning of our death, looking thoroughly vpon Christ crucified, it is that which seasons our death, that whensoever death commeth and seareth vpon vs, it shall be a sweet passage to a better life. Againe, when we see Christ crucified, we see all euils turned to good, they are seasoned to vs in the sufferings of the Lord Iesus, and if we haue any comforts, we enioy them so farre forth, as they are seasoned vnto vs in the Blood of Christ. Lastly, when we consider Christ crucified, there we find all good things purchased for vs, Grace, and Mercie, and Peace, and eternall Salvation: There is a World, yea a Heauen of Treasure and riches gathered for vs, and that we are made partakers of by a due view and Faith in the meditation of Christ crucified, and therefore whosoever would haue any

true relish of Christ, he must labour for the relish of the Blood of Christ.

- 2 The second Vse teacheth vs the difficultie of the worke of our Redemption, it was a maruelous difficult and a hard thing which could not be effected but by the Blood of the Sonne of God. Oh how deeply had we plunged our selues into a bottomlesse Sea of miserie, that nothing could plucke vs out, but the Death and Blood of Iesus Christ? How fast did the filth of sinne sease vpon vs both in our Bodyes and in our Soules, that nothing could wash and cleanse vs from it but the Blood of Christ? How desperately were we entangled in the Snares of the Diuell, that nothing could loose vs but the Death and Blood of Christ? How fearefully had we enthrall'd our selues to Death, Hell, and Destruction, that nothing could deliuer and free vs but the Blood of Christ? How infinitely had we exposed our selues to the wrath and vengeance of God, that he being a God of compassion, and of himselfe most gracious and ready to forgiue sinnes, yet he could not be moued to haue pittie and compassion vpon vs, but onely by the cruell and cursed death of the Lord Iesus? The more difficult the worke on his part, the greater was his loue to vs, and therefore the more thankfulnesse we are to render vnto him.

- 3 The third Vse, It teacheth vs the certaintie of the worke of our Redemption, and the certaintie of the state of the Children of God: It is confirmed by Blood, and therefore it shall stand sure and firme for euer: If so be that our sinnes can be
more

more powerfull to destroy vs, then the Blood of Christ to saue vs, then is our Redemption vncertaine: If so be that Death and the Diuell which haue beene already ouercome and trampled vnder Foot by Christ, if these Principallities and Powers can recouer themselues, and get vp in Armes againe, and make Warre against Christ, and bring him downe from Heauen againe, and crucifie him the second time, then is our Saluation and Redemption vncertaine: But if that be impossible, then it is impossible that those that haue part in this Couenant, should faile of Saluation and Redemption.

The fourth Vse, It teacheth vs the preciousnesse of the worke of our Redemption, you see it hath cost the verie Blood of the Sonne of God himselfe: How preciously and highly did the Lord value our Soules, who was pleased himselfe that knew the worth of euerie thing, to set our Soules at such a high rate, as the Blood of Christ? How deereley did he esteeme and loue vs, when he would come and purchase these poore Soules of ours, and pay so high a price for them? And how preciously ought we to carrie and behaue our selues, and possesse these Vessels of ours in holinesse and honour, and giue vp our Soules a liuing Sacrifice to our Lord Iesus? 1 Cor. 6. 20. *You are bought with a price* (saith the Apostle) *therefore glorifie God in your Bodies and in your Soules for they are Gods.* God hath esteemed so highly of you, as to set you at the rate of his own Sonne: And Christ hath esteemed so highly of you to buy you so deereley; and therefore

therefore doe not commit sinne, filthinesse, and vncleanenesse, but giue your selues to holinesse, and pietie, that God may be glorified and honored by you.

- 5 The fifth Vse, It teacheth vs the sufficiencie and perfection of the worke of our Redemption: All that euer was and could be done, was done of Christ: What could he haue done but to be holy all his life, and to be subiect to the Death, euen to the Death of the Crosse? Who can add any thing more perfect to this worke of our Redemption? What can any Man adde vnto this worke of our Redemption? No, no, it cost more then so to redeeme our Soules. What, can we doe any thing of our selues? if we doe, either it must be some holy doings, or some holy sufferings. What are our doings to Christ his doing? Surely nothing; and therefore nothing that we can doe can add any thing. Then for our suffering, what is the shedding of the Blood of Men, to the shedding of the Blood of Christ? Infinitely incomparable is the one to the other: Therefore seeing our Redemption is accomplished by his Blood, it is not the Blood of Man that can add any thing thereunto: And therefore you see Christ hath done all in all, and so let him be acknowledged our perfect Redeemer.

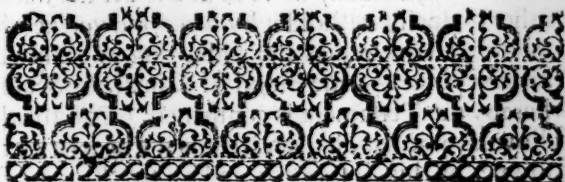
- 6 The sixth and last Vse, It teacheth vs what an vnreouerable losse they doe sustaine that doe prophane this worke of Redemption, that haue had some shew of interest in it, yet gaue it ouer, and prophaned the Blood of the New Testament, and counted

counted it an vnholly thing, and fell away from God and thar holy profession that they tooke vpon them. Alas, what shall become of them that fall from God? If their sinnes be not forgiven them, then they must needs goe to Hell and be damned? Whither shall they fly to haue their sinnes forgiven? And where shall they plead for mercie? They must plead it in Christ, and in none else. In Christ they cannot plead it, for they cannot plead the pardon of sinne, but in the Blood of Christ. Christ dyed but once, he suffered and was crucified but once, and cannot dye againe, and therefore as many of vs as haue taken the profession of Christ vpon vs, looke that we doe not let goe this holy and heauenly profession, but let vs labour to sticke fast to Christ, to his Death, and Blood, and then thou mayst be sure that the worke of thy Redemption is thoroughly accomplished, and so hast part in that Couenant. It is called the Blood of the euerlasting Couenant, *Hebr. 13. 20.* and whosoeuer they be that haue a true part in this they cannot fall away, to them it is the Blood of an euerlasting Couenant: But as for others that in their owne apprehension imbrace Christ, and make great shewes, and tast some rellish of the Blood of Christ, if they fall away, there is no more Sacrifice for them, no more Sacrifice for sinne but the Blood of Christ, and he cannot dye againe. What then shall be their portion? nothing but a fearefull expectation of vengeance and deuouring Fire, that shall set vpon them for their vnter ruine and destruction. As this is a comfortable

Meditation, the worke of our Redemption by the Blood of Christ, so let vs know, that if we shall abuse it, and prophane it, and forsake the sweet communion and fellowship that we haue in Christ in the participation of this Couenant, then there is no hope of mercie, for we haue brought our selues into a forlorne case, wilfully casting away this grace of our Redemption.

(* *)

The end of the seventh Lecture.



THE
EIGHTH LECTURE
Vpon the SACRAMENT.
OF THE LORDS SUPPER.



Y occasion of the time that the next Lords Day wee purpose, God willing, to come to the Lords Table, wee are now to make digression into the Argument of the Lords Supper. I shewed you that one of the titles giuen to the Lords Supper, is the New Testament, as it is set downe by *Mathew, Marke, Luke, and Paul*, and because *Mathew* is most plentiful in setting downe the words of our Sauour, we made choyce of his words to speake of, *Math. 26. 28. For this is my Blood of the New Testament which is shed for many, for the remission of sinnes.* And we propounded these three particulars to insist vpon: The first whereof is this, that it is called here the New Testament: and there we shewed, that all the hold we

haue in God, as many of vs as liue vnder the state of the Gospell, we hold it by force and vertue of a New Testament, as the old being abolished. The next point was the Blood of Christ, the Seale whereby the Testament is confirmed. The third followes to be handled, and that is the benefit that followes of this Testament, and by the Blood of Christ, and that is remission of sinnes, for so it followes, *Which is shed for many for the remission of sinnes*, as that being the reach and end of both, both of the New Testament, and of the Blood of Christ. God is pure, holy, iust, and righteous: pure, and therefore free from sinne; holy, and therefore hating sinne; iust, and therefore condemning sinne; righteous, and therefore a punisher of sinne: Man is full of sinne, and therefore vncleane, and therefore hatefull to God, and therefore damnable and punishable by the rule of Gods Iustice, in so much that there is no hope nor possibilitie that euer any Couenant of Loue and Peace should be established betwixt God and Man, except first sinne be remoued, and therefore our Sauiour Christ interposing himselfe a Mediator betwixt God and Man, to make such a Couenant, must take such a course, as whereby sinne might be taken out of the way, and sinne cannot be taken away, vnlesse it be remitted on Gods part, and God will not, nor in Iustice cannot remit it, without shedding of Blood; for where there is no shedding of Blood, there is no remission: Hence it is that Christ our Mediator comming to make this Couenant, sheds his Blood for the remission of

of our finnes: And this is the right straine and meaning of these words, *My Blood which is shed for many for the remission of finnes.* In handling these words, First, we will consider of the phrase or manner of speech here vsed, *Remission of finnes.* Secondly, we will remoue some exceptions or doubts. And thirdly, we will proceed to the obseruation. First, touching the phrase or matter of speech, *Remission of finnes*, that is, forgiuenesse of finnes: There are sundry phrases in Scripture, that signifie forgiuenesse, to couer, to forget, not to impute, to blot out, to wash away sinne: but none either more vsual or significant then this, to remit, that is, to let goe, or passe by, or to loose sinne: It doth most pithily vnfold both the nature of sin, and of forgiuenesse. Sinne hath a double respect, First, to God himselfe: Secondly, to his Law: I grant that there is but little difference in the thing it selfe, for that which is done against God, is done against his Law; and that which is done against Gods Law, is done against God himselfe: But yet for Doctrine sake we distinguish them so in our consideration. First, sinne hath respect to God himselfe: for if there were no Lawes made to forbid and punish misdemeanours done against the Kings person, yet if a Subiect do ought against him, he is an offender, and iustly punishable, euen because the one is a Subiect, and the other a King: so if God had made no Lawes at all against sinne, yet if we do any thing against God, we are sinners, and iustly lyable to Gods wrath and sentence of his displeasure, euen because he is God: Sinne is a

wrong to God, for he being our Creator, and we his workmanship, if we should doe him his right, we should giue him all our whole seruice; then when we sinne, we faile of that, and so we wrong God. Now when God forgives vs our sinnes, he remits or puts vp our wrongs: so sinne is a dishonour to God, he being perfectly holy, and hauing made vs holy too: By holinesse we glorifie God, *Pf. 50. 23. He that offereth prayse, glorifieth me.* By sinne we dishonour him, as being that which is vtterly vnbecoming both our selues and our Maker: when he forgives sinne, he remits and passeth by this dishonour. Sinne is an opposition and enmitie against God, hee being goodnesse it selfe, *Pf. 51. 4. Against thee, against thee onely haue I sinned.* When he forgives sinne, he remits or lets goe this enmitie, not laying it to heart, nor taking notice of it. Secondly, sinne hath respect to Gods Law, whereto it also carries direct opposition, for sinne is the transgression of the Law. Gods Law is a binder, it layes a strait chaine or bond of perfect obedience vpon euerie Man, whereby we are necessarily tied to do all that Gods Law commands, and to auoid all that it forbids: whensoever we faile either in omitting the good, or committing the euill, we stand bound in the bonds of the Law not performed: when God forgives vs our sinnes, he remits these bonds for the time past, & looseth vs from them, for so the Apostle restraines it to the time past, *Rom. 3. 25. To declare his righteousness by the forgiveness of sinnes that are passed.* It layes a second bond on vs by consequence, and that is, that

that when we haue sinned, we are in bondage to sinne; *He that commits sinne, is the seruant of sinne, Iohn 8. 34.* And how comes this to passe? Meerely by the rigour of the Law, punishing sinne past, by a subiection to sin afterward: when God forgives vs our sinnes, he remits and looseth these bonds also. There is a third bond, and that is the heauiest of all, the eternall curse of God vpon transgressors, wrapping them in chaines of eternall darknesse and damnation, *Deut. 27. 26. Cursed be he that confirmeth not all the words of this Law to doe them:* When God forgives vs our sinnes, he remits and looseth vs of these bonds too, in Christ he sets vs free from them, *Gal. 3. 13. Christ hath redeemed vs from the curse of the Law, when he was made a curse for vs.* To shut vp this point, our sinnes are vsually called our debts, *Math. 6.* and Gods forgiving, is the remitting or releasing of these debts: wherein the Lord (as he is rich in mercie) shewes himselfe an exceeding mercifull Creditor, he remits not onely the forfeiture and penaltie, which is the curse, but euen the whole bond, the principall debt of obedience it selfe, for the time past, for that which we did owe vnto God, and haue not payd him. Thus much light we haue receiued touching this sweet and heauenly Doctrine of forgiveness of sinnes, by the occasion and benefit of this phrase, Remission, that is, loosing our sinnes.

Secondly, A doubt or two is to be remoued touching the matter it selfe, *Remission of sinnes.* First, is this the onely benefit of Christs Blood shed? Is this the whole substance of the New

Testament?

Testament? I answer no, it is not: the Testament contains two branches, Iustification and Sanctification: the remission of sinnes, and the renewing of the Heart: so the words are, *Jerem. 31. 31, &c.* which is the place where this Couenant is originally mentioned: and so Christs Blood is shed for the confirmation of both, but onely this named by a figurative speech in other cases of like nature, yea in this verie case in other places of Scripture, *Jerem. 32. 38, &c. I will give them one Heart, and one way, that they may feare me for ever, &c.* He speaks that of our Sanctification, but vnder that branch is vnderstood and meant the whole Couenant, Remission of sinnes too, though it be not exprest. So in *Rom. 11. 27.* which the Apostle quotes out of *Esay 27. 9.* there is mention made of the Couenant and he names but one branch of it without the other, Remission of sinnes, and not Sanctification, but both are to be vnderstood; and being both but one Couenant, one may well stand for both; The New Testament, and Christ his Blood shed, is as well effectuell for the one as for the other. Secondly, here seemes to be some contradiction in the words; to shed Blood for sinne intends satisfaction; and remission of sinne intends free pardon: How is that said to be remitted, that is fully satisfied for? And how is that fully satisfied for, that is freely remitted? I answer, they are so farre from contradiction, that they must necessarily goe together: For where there is no shedding of Blood, there is no remission, which is as much to say, where there is no satisfaction, there is no forgiueneffe:

forgiueneſſe: God is exactly iuſt, and exactly mercifull; and he cannot ſhew exact Iuſtice, but he muſt ſhew exact Mercie: Gods exact Iuſtice requires that ſinnes be fully ſatiſfied for; his exact Mercie requires that they be freely forgien: ſo in reſpect of Iuſtice they are fully ſatiſfied for; but in reſpect of Mercie they are freely forgien. Againe, conſider Chriſt and our ſelues: in reſpect of Chriſt our ſinnes are not freely forgien, but ſatiſfied for; in reſpect of vs they are not ſatiſfied for, but freely forgien: It is full ſatiſfaction in him; but free forgiueneſſe to vs. Theſe points being cleared, let vs come in the third place to the Doctrin, and that is this: in that it is here ſaid,
Blood ſhed for the remiſſion of ſinnes.

Obſerue, that the whole and entire benefit of all Chriſts doings and ſufferings for vs, is chiefly and indeed wholly and really conferred vpon vs in the remiſſion of our ſinnes, *Ephes. 1. 7. By whom we haue redemption thorough his Blood, euen the forgiueneſſe of ſinnes.* By whom; who is that there ſpoken of? It is Ieſus Chriſt, of whom in the former Verſes the Apoſtle ſaith, That all the good we haue from God, is beſtowed vpon vs in him. And what hath he done for vs? Redeemed vs: *By whom we haue redemption.* And how hath he wrought our redemption? *Thorough his Blood.* And wherein doth it conſiſt? In forgiueneſſe of ſinnes: *By whom we haue redemption thorough his Blood, euen the forgiueneſſe of ſinnes.* So that when our ſinnes are forgien, then we are made partakers of the whole worke of Redemption, and of the whole

benefit of Christs doings and sufferings. *Act. 2. 38. Amend your lives and be baptized euerie one of you in the Name of Iesus Christ, for the remission of sinnes.* Why, all that are truly baptized into Christ, are partakers of him, and all his merits and benefits? That is true: but yet the Apostle bids them to repent and be baptized in the Name of Iesus Christ, for the remission of sinnes. Giuing vs to vnderstand thereby, that when we haue obtained that, we haue obtained all the rest together with it, *Acts 10. 43. To him giue all the Prophets wisnesse, that thorough his Name, whosoeuer beleueth in him shall receiue remission of sinnes.* It is not the Apostles reach to shew that the faithfull shall haue nothing else but remission of sinnes thorough his Name, but contrarily, that they shall haue the whole benefit of all things that belongs to Saluation. If once we haue remission of sinnes, then we shall haue newnesse of life, the pledge of the Spirit, all that belongs to Glorie and Saluation; *Rom. 3. 15. Whom God hath set forth to be a reconciliation through faith in his Blood, to declare his righteousness by the forgiveness of sinnes, &c.* The summe of the Apostles speech is this: God declares his righteousness in sauing those that haue Faith in the Blood of Christ, whom he hath set forth to be a reconciliation betwixt him and vs, euen by the forgiveness of their sinnes, *2 Cor. 5. 19. God was in Christ, reconciling the world unto himselfe.* How? Not imputing their sinnes vnto them. *Rom. 11. 27. And this is my Covenant to them, when I shall take away their sinnes.* Specifying the circumstance of the time,

it proues the point verie directly, that then the Couenant is made, when sinne is taken away, then is all made sure betwixt God & vs. *Ps. 32. 1, 2.* The Prophet describes a blessed Man, and sets him forth by both the parts of this Couenant, Iustification and Sanctification. The Apostle, *Rom. 4. 7, 8.* quoting that very place, and handling the same Argument, names but Iustification, and placeth blessednesse in that, as that being in a manner all in all to our Saluation. If once we get remission of sinnes, we haue right to all the rest of the Couenant.

The first Reason is drawne from the nature of sinne: Our sinnes are our debts whereby we become indebted to God; when they are discharged then we are no further debtors: that is to say, God is a Friend to vs, he is reconciled to vs, and we to him: Our sinnes are our foulnesse, when they are washed we are clenfed: Our sinnes are our hatred, when they are abolished God loues vs, and we loue him: Our sinnes are our separation, take away this wall of separation, and God is a Father to vs, and we dutifull Children to him. To conclude, we are one with him, and he is one with vs.

Reas. 1.

The second Reason is drawne from the intirenesse of Christ: Christ our Mediator is our Sanctification as well as our Righteousnesse; and our Righteousnesse as well as our Redemption; and our Redemption as well as our Wisedome: *1 Cor. 1. 30. He is our wisedome, Righteousnesse, Sanctification, and Redemption.* Is Christ diuided?

2

No surely ; and therefore whosoever hath part in him for his Righteousnesse, hath also part in him for his Wisedome, Sanctification, and Redemption

- 3 The third Reason is drawne from the necessarie dependance of the whole worke of Salvation, and of all the Graces and Mercies that God bestowes vpon vs, they are all inseparable, they goe all together, and are neuer fundred, Iustification being the first: If that once be obtained, all the rest necessarily follow: *Those whom he iustifies, he sanctifies. If any Man be in Christ, he is a new Creature, 2 Cor. 5.19.* If we be once reconciled to God, whereby our finnes are forgiven, we are new Creatures. So that where there is Iustification, there is Sanctification ; and where there is Sanctification, there is also Glorification. *Rom. 8.30. Whom he iustifies, them also he glorifies.* There is a necessarie dependance betwixt the matter of Iustification, consisting in the forgiveness of finnes, and the matter of our Sanctification, and Glorification: Whosoever hath interest in one, hath also right & interest to all the rest.

- 4 The fourth Reason is drawne from the Office of our Sauour Christ: *He came for sinne, Rom. 8.3. To save his People from their finnes, Math. 1. 21. To save sinners, 1 Tim. 1. 15.* His Office is to take away sinne, and to save sinners: If therefore our finnes are taken away and forgiven, we are interested into the worke of our Salvation: It is made sure vnto vs, howsoever the Glorie is respited to another World.

The

The last Reason is drawne from the comparison of the state we were in before our sinnes were forgiuen, with that which we doe after inioy: Before we were Enemies to God; after we are reconciled to God, and made his Friends: If God vouchsafe vs this fauour to forgiue vs our sinnes when wee were his Enemies, shall hee, not also vouchsafe vs this loue according as he hath promised, to accomplish and worke vpon vs the whole worke of our Saluation, to saue vs being now reconciled to him? It is the Apostles reason, *Rom. 5. 10. For if when we were Enemies, we were reconciled to God, by the death of his Sonne: much more being reconciled, we shall be saved by his life.*

The Vses: First, this shewes vs, what we must specially labour for in all our practise of Religion, namely, to obtaine remission of sinnes, that is the maine: That being obtained, all the rest be obtained. But some will say, there be other things to be laboured for. It is true: But that is the first and principall; and till we haue that, we can haue no other mercie from God; and when we haue that, we haue all: Without that, no fauour at all can be expected from God either for Soule or Body. It was *Dauids* case and practise, when he was sicke or persecuted, or whatsoever occasion befell him, still he labours for the forgiuenesse of his sinnes: *O Lord be mercifull to my sinnes.* This also was the practise of our Sauour; some came to him about one Disease, some about another, the Leprosie, the Palsie, and the like: His answer is, *Thy sinnes are forgiven thee: Sinne no more, &c.*

By which tender, he teacheth vs what we must specially labour for, and chiefly ayme at in the practise of Religion, namely, for the forgiuenesse of our sinnes. But some will say, how shall we come by this? I answer, we must seeke for it, pray for it, and vse the meanes which God hath appointed to obtaine the same; heare the Word, and meditate vpon it; receiue the Sacraments, and labor to profit by these things, & to get the knowledge of Christ: And this we must vnderstand, that howsoeuer we can doe nothing to procure the forgiuenesse of our sinnes, but the Lord must first forgiue before our workes can be acceptable, yet notwithstanding, God hath appointed meanes wherein he hath promised to meet vs: Let vs humble our selues before him, and by that meanes we shall be made capable of the forgiuenesse of our sinnes; let vs labour for Faith, and by that we shall receiue forgiuenesse of sinnes; let vs labour for newnesse of life, and so we shall walke worthy of this Grace; let vs vse the meanes wherein God hath promised to meet vs, and this is to labour for remission of sinnes; and doubt not, but he that doth this out of a Heart vnfaigned, shall find the blessing of God vpon it, But where shall we find this? I answer, In the Blood of Christ, there this Treasure lyes: Digge deepe into his wounds by the Hand of Faith; diue into this euer-living Fountaine, the Blood of Christ, by the worke of Faith; so shalt thou be sure to find forgiuenesse of sinnes; and then though thou be neuer so loathsome in thy selfe, yet his Blood is verie precious, and

and will make amends for all; though thou be vnable to go forward one Foot in the way of Salvation, yet his Blood is all-sufficient; though thy Prayers be weake, thy desires feeble, thy Faith and Hope faint, yet his Blood is a strong and a mightie Intercessor that calles for forgiuenesse; though our sinnes be like the Blood of *Abel* that calles for vengeance, yet the Blood of Christ speakes better things for vs then the Blood of *Abel*, it calles continually for mercie for vs; though our sinnes be great and grievous, as red as Scarlet, deeply dyed by our continuance in them, or by our relapsing, or by our much hardnesse of Heart against Gods warnings, yet diue thou deepe into the Fountaine of Christs Blood, and that will put thee into another hugh, his Scarlet Blood will put downe thy Scarlet sinnes though neuer so deeply dyed, and procure thee Mercie, and present thee faultlesse before the Lord. But how shall I know that I haue forgiuenesse of sinnes? I answer, This is the mercie of God, that he not onely forgiues vs our sinnes, but also. telles vs they are forgiuen. To forgiue vs our sinnes is a great mercie, but to tell vs that they are forgiuen, is a greater mercie. If a Man be neuer so well provided for, so that he shall neuer want, it is well: but yet vnlesse he know so much, he will still feare and stand in doubt; and therefore because we should not be thus perplexed, and in despaire, he giues vs his Spirit to witnesse to our Spirits, that he hath (in the Blood of Christ) smelt a sweet Sauer of rest; that our sinnes are pardoned, and we reconciled.

ciled. Again, we may know it by peace of Conscience, *Rom. 5.1. Being iustificd by Faith, we haue peace towards God*: He giues vs peace of Conscience when he forgives vs our finnes, all is then pacified; our Consciences which before were like the Surges of the Sea, tumultuous and raging, are then layd into a sweet calme. I doe not say, that this shall be alwayes so: but we shall know it some times or other, and find it to be as the pledge of the forgiuenesse of our finnes: and howsoever by reason of our sinne and weakenesse, that may faile for a time in our sence, yet the truth of God stands sure for euer. Again, we may know it by the dying of sinne in vs; for it is effectuell to kill sinne: as the shedding of Christs Blood was the death of himselfe, so his Blood is the death of our sinne: This is one sure token that our finnes are pardoned, when we find this bond of sinne loosed, and that we are set at libertie.

2

The second Vse teacheth vs the excellencie of the state of Gods Children that the Faithfull are aduanced to, they are freed and haue remission of all their finnes: A Man that liues and lyes in his sinne vn Timerd, is in a wofull case, his sinne is bound, that is, he stands obliged therein to abide the danger and penaltie of eternall death and condemnation: but when he is once forgiven, his sinne is loosed, that is, he is loosed from his sinne; before he was hampered in the Snares of Sathan, in continuall subiection to the terrors of Gods wrath, fast held in the Fetters of an accusing Conscience, linked in the Chaines of eternall death
 and

and condemnation: But when God releaseth him, he deliuereth him from all these; he quits him of this bond, and breakes it in peeces, and sets him free from all danger; and not onely so, but he bestowes a contrarie state of happinesse vpon him; as he deliuereth him from the power of Sinne and Sathan, so he translates him into the glorious libertie of the Sonnes of God: as it is said, *Thus shall it be done to the Man whom the King will honour*: So shall it be said of him whom the King of kings shall honour, whose finnes are pardoned in the Blood of Christ.

Thirdly, This serues to reprove the Doctrine of Merit, which generally is taught in the Popish Church, howloeuver many of them in private conference will not confesse it, yet in their life and practise they shew as much. There is a perfect contradiction betwixt Mans Merit and forgiveness of finnes: Mans Merit is a matter of Iustice, Remission of finnes is a matter of Mercie; Mans Merit is a matter of Debt, Remission of finnes is a matter of Grace; Mans Merit challengeth Saluation of dutie, Remission of finnes puts it wholly vpon Gods bountie, all our Merit is Gods Mercie: We thorough Grace are interested into the Merits of Christ, without which no manner of Merrit doth concerne Mankind; no not the name of it; I am perswaded that the Children of God, can neuer heare mention of Mans Merit, but presently they thinke of eternall condemnation. They that thinke they can merit, I aske them, did they euer sinne or no? If they say no, they

lye; *And yet Man lieth, and sinneth not.* If they say, they haue sinned; This I answer, before euer they can merit any thing, this sinne must first be forgiven; and tell me, canst thou merit the pardon of this sinne? No, that must be remitted in the Blood of Christ; for so the Papists themselves will confesse: If thou canst not satisfie for one sinne, much lesse for many; and much lesse canst thou meritt newnesse of Life, Grace, and Salvation: Whosoever challengeth this to themselves, they detract from God, and inroach vpon Christs Office, and the power of his Blood, which onely is meritorious. But if these two could stand together, yet they debarre themselves of the benefit of Christs Blood by which comes remission of finnes; So that these magnifiers of the Merit of Man, while they thinke they goe the high way to Heaven, they tread the high way to Hell and everlasting destruction.

4 The last Vse teacheth vs the singular wisdomē of God in working by contrarie meanes, by destroying Sinne and Sathan by Death: We despightfully shed Christs Blood; and yet of this Blood the Lord made a soueraigne Plaster to take away our finnes: The shedding of his Blood was the grossest sinne that euer was heard of, and yet see his admirable wisdomē, that by this he rooke away our finnes: Sinne and Sathan thought to haue destroyed Christ by Death; by Death he vanquished and ouer-came them both: We crucified him by our finnes; by Death he crucified and ouer-came our finnes: We shed his Blood by
our

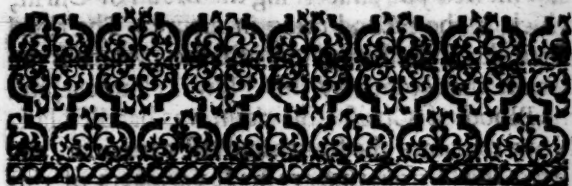
our finnes; God in mercie, and Christ in mercie,
made it to be a Salue for our Sores: Our shedding
of his Blood by his ouer-ruling Hand, ouer-
came our wickednesse, and was a
meanes to take away our
finnes, and to saue
our Soules.

(. .)

The end of the eighth Lecture.

our Father, God in Heaven, and Comfort in Heaven,
might it be a Saviour for our Sins: O in the blood
of his blood by his ever-lasting Hand, our
our wickedness, and we are
in need to take away our
iniquities and to take
our souls.

The end of the eighth Lecture.



THE
NINTH LECTVRE
VPON THE SACRAMENT
OF THE LORDS SUPPER.

THAT you may be fitted and prepared for the worthy receiving of the Lords Supper the next Saboth day, we are now to make digression into the Argument of the Lords Supper: Let this course not seeme tedious to any, nor let it not be vnprofitable to any; for if we labour to be prepared and fitted against those dayes, we shall receiue that profit and comfort by the Lords Supper, that will make vs amends for all our labours. We haue entred as you see into a place in *Math. 26. 28.* where the Sacrament is called, *The Blood of the New Testament, which is shed for many, &c.* I haue shewed you first concerning the New Testament, which is the first thing in nature to be handled: Secondly,

haue shewed you concerning the Blood of Christ, which is the second thing in nature: The third particular is the Remission of sinnes, which is the benefit that comes by this New Testament, and the Blood of Christ: this point was handled last. Now remaines the fourth and last particular, and that is the Persons that are made partakers of this benefit, Remission of sinnes by the Blood of the New Testament: *This is my Blood of the New Testament, which is shed for many, &c.* Here is no particular description of the Persons, by their Place, Qualitie, Degree, Nation, State, or any such matter of speciall note: but onely in a generallitie, by their number, *Many*. If we consider it well, we shall find that it carries the force and intendment of a double exception: The first is of restraint, Not all, but many: The second is of enlargement, Not few, but many. First, of the exception of restraint; *Many*, not all to be partakers of this benefit; this precious Treasure, *Remission of sin*, is not euerie Mans portion, it is not euerie Man that can reach forth his Hand and take it at his owne pleasure, but it is restrained to some certaine sort of Men, as we may say: Though the Lord be exceeding bountifull and free of his sauing Grace, that he imparts it to many, yet he is not prodigall and lauish of it, to expose it to all; not euerie one that liues after the Death of Christ, shall be saued by his Death; nor euerie one that knowes of the shedding of Christ Blood, shall haue the benefit of it; no, nor euerie one that is perswaded that the Blood of Christ is duicable for the taking away

away of sinne, shall haue remission of sinnes by it; nay I add further, that not euerie one that comes to partake of this Sacrament, which Christ saith, *Is his Blood of the New Testament, shed for many for the Remission of sinnes*, shall be made partakers of the benefit and comfort of this Sacrament; many of these shall, all shall not; it is restrained to some certaine kind of People, and that is to Beleeuers, on whom God bestowes the Grace of Faith, they and none but they are partakers of this benefit; we must not thinke that the Hand of God is shortened, that he cannot saue all Men; nor we must not thinke but that the Blood of Christ is in it owne worthinesse and power, as sufficient for one as for another, for all as for few, if Christ had so intended it, and God so accepted it; but this restraint is chiefly to be ascribed to the Decree and purpose of God, who forgives and saues whom he will; and consequently to the Grace of Faith, which God freely bestowes on all those that receiue it sauingly; these and none but these are the *Many* here spoken of, according to that in the 1 *Iohn* 12. *As many as receiued him, to them he gaue power to be the Sons of God, euen to them that beleue in his Name.* How comes it to passe that some beleuee, and some doe not? It must be ascribed to the Decree of God, *Acts* 13.48. *As many as were ordained to eternall life, beleueed.* The second exception is of enlargement; though it be restrained to some, yet it is to no small some, there is many of them; it is spoken and to be vnderstood respectiuelly: First, of the Disciples; for howsoeuer, they onely were present

present at this Action, and to them onely these words and mysteries were then deliuered : and howsoeuer *Luke* reports, *Luke 22. 19, 20.* that it is a thing appropriated to them, *which is shed for you,* and howsoeuer it did belong to them by a speciall Prerogatiue, as well because they were the first that euer did partake of these Mysteries in that kind, as also because they were to be the Publishers and Ministers of this Grace to others; yet it is not so restrayned to them, but that it is intended and enlarged to many others; as who should say, Which is shed for you, and for many more as well as you. Secondly, it is to be vnderstood respectiue, of the whole Nation of the *Iewes*; It is true that it is said, *Saluation is of the Iewes, Iob. 4. 22.* and Christ himselfe was a *Iew* borne; and he himselfe saith, *He is not sent, but to the lost Sheepe of the House of Israel, Math. 15. 24.* Therefore Himselfe, his Saluation, Word, Sacraments and all his sauing Ordinances, were first to be tendred to them, as their proper right; and yet not so proper to them, but that at the second hand, they were to be tendred to many more besides them, euen to many of all sorts of People in the World; according to that in *Math. 8. 11.* *Many shall come from the East and west, and shall sit downe with Abraham, and Isaac, and Iacob, in the Kingdome of Heauen.* So then this indefinite number giues intimation of an expresse difference betwixt this New Testament here mentioned, and the Old Testament whereto this is opposed; that Testament was made with the *Iewes* onely; for howsoeuer some *Gentiles* were then sau'd,

saued, as *Iob*, and others, yet that was extraordinarie; but this New Testament is made with the *Gentiles* also, so that hereby the *Gentiles* are saued as ordinarily as the *Jewes*, without any difference: So then, it is not enlarged to all, but confined to some; neither is it confined to a few, but enlarged to many; not to the Disciples onely, but to the *Jewes*; and not to the *Jewes* onely, but to the *Gentiles*, and to many of the *Gentiles* of all Nations: This is the reach of this particular. Now because this last point is of greatest moment in it selfe, and principally intended in the Text, we will further insist vpon it by way of obseruation. Take it thus:

The New Testament, or the Couenant of Grace Doff. 1
sealed by the Blood of Iesus Christ, is not scantled to any one People, or State, or sort of Men, as the former Testament was, but is common to many, euen to the whole Many of the World, to all sorts whatsoeuer that doe receiue it. First, It was so promised by God. Secondly, It was so fore-told by the Prophets. Thirdly, It was performed by our Sauour. Fourthly, It was so witnessed by the Apostles. First, It was so promised by God, *Gen. 12.3. I will also blesse them that blesse thee, and curse them that curse thee: and in thee shall all the Families of the Earth be blessed.* Here God makes a Couenant with *Abraham*, and it was this verie Couenant of Grace, as the Apostle shews, *Gal. 3.8.* where he calles it expressly, *The Gospel*, for the Couenant of the Law was not then in being till 430 yeeres after, as we may see in Verse 17, and this

Couenant was then effectually sealed by the Blood of Christ, though not actually till Christ came in the Flesh. What is the tenor of this Couenant? *That in him all the Families of the Earth shall be blessed?* All, farre or neere, ciuill or barbarous, *Iew* or *Gentile*. But that is spoken to *Abraham*, what is that to Christ? Yes, for it is not spoken of the person of *Abraham*, but of the Seed of *Abraham*, *Gen. 22. 18. In thy Seed shall all the Nations of the Earth be blessed.* And who is that Seed? It is Christ, saith the Apostle, *Gal. 3. 16.* The Apostle *Peter*, *Acts 3. 25.* expounds the Couenant so, and applyes it to the *Iewes*; And the Apostle *Paul*, *Gal. 3. 8. 14. 16.* expounds the verie same Couenant so to, and applies it to the *Gentiles*. Now all the Nations of the Earth are either *Iewes* or *Gentiles*, so that it is not restrained to one Nation, but enlarged generally to the whole Many of the World. Secondly, It was so prophesied, *Esay 40. 5. And the Glorie of the Lord shall be reuealed, and all Flesh shall see it together.* What is the Glorie of the Lord? It is the Saluation of God, *Luke 3. 6. All Flesh shall see the Saluation of God.* And what is this Saluation of God? It is Christ Iesus sealing this Couenant with his owne Blood. Now when this Couenant is thus sealed by the Blood of Christ, it shall not be a hidden Mysterie, as in former times, or discovered to some few, but it shall be plainly reuealed to the view of the World, *All Flesh shall see it*; and that not as spectators only, or bare beholders, but they shall so see it, as that they shall partake in the benefit and power of it; for so it appeares in the

the first and second Verses of that Chapter, which is a Preface to this Verse, *Comfort ye, comfort ye my People, speake comfortably to Ierusalem, &c.* they shall so see it, as that they shall receiue comfort, remission, and reconciliation by it. Thirdly, It was so performed by our Sauour, *Math. 11. 28.* Our Sauour himselfe makes this extention, *Come vnto me all ye that are wearie and heauy laden, and I will ease you.* All are invited to come to him that find any need of him; and all that so come, let them be of what Nation, or fashioe soeuer, are promised there part in him: So it was fulfilled by our Sauour. Fourthly, The Apostles also witnesse this euerie-where, *Rom. 1. 16.* *I am not ashamed of the Gospel of Christ, for it is the power of God to Salvation so euerie one that beleeneth, to the Iew first and also to the Grecian.* The Apostle makes both a generall extent of this benefit to all sorts, *Iew and Grecian*, and withall shewes the speciall qualification of such persons as shall haue the benefit of it, *Euerie one that beleeneth, Gal. 3. 28.* *There is neither Iew nor Gentile, there is neither bond nor free, male nor female, for ye are all one in Christ Iesus.* He reckons vp not onely Nations, but States, and Sexes, and shewes that there is no difference in respect of the Couenant of Grace: There is a difference in Men by Nation, some are *Iewes*, some *Gentiles*, but there is none in the state of Grace; there is some difference in Men in respect of Condition, some are bond, & some are free; and so there is a difference in respect of Sexes, some Male, and some Female; but all are one in Christ; there is no difference at

all in Nation, Condition, or Sex, in respect of the Couenant of Grace, *1. Iohn 2.2. If any Man sinne, we haue an Aduocate with the Father, Iesus Christ the Iust, and he is the reconciliation for our sinnes, and not for ours onely, but also for the sinnes of the whole world.* Here the Apostle breakes out into more larger termes then all the rest, the whole World; or Face of the Earth; that is of all Times, Places, degrees; alwayes provided, that they be so qualified, as the Apostle before shewed, *Rom. 1. 16.* That they be Belecuers; for so one Scripture fitly seemes to expound another: For it is to be vnderstood of the World of Belecuers.

Reas. 1.

The Reasons of the Point: First; God hath made all Mankind, and himselfe hath assigned them their Times, and Dwellings, and Conditions; *Acts 17. 26.* and therefore he would not but that some of all sorts should be saued. It is true, that they being his owne Workmanship, he might of his owne absolute will and power, cast away any kind, yea all kinds, and sorts of Men: For may not the Potter doe with the Clay what he will? Specially, seeing all Men had sinned, he might haue done it iustly too. Yet the Lord considers, that all Soules are his, as well the bond as the free, the Male as the Female, and therefore he forbears to practise either his absolute Will and Power, or his Iustice on any sort, but hath made choyse of some of all sorts to be reserued to tast the sweetnesse of this blessed Couenant of Grace. For a time he did that which he might haue done for euer, deny the *Gentiles* generally of all sorts, the
meanes

meanes of Saluation; but he did not so for euer; and that euen for this cause, Because he is their God that made them. It is the Apostles reason, *Rom. 3. 29.* to proue this verie Point, *God, is he God of the Iewes onely? Is he not also of the Gentiles? &c.* As who should say, If God confine Saluation to the *Iewes* onely, he is but the God of the *Iewes*; hath he not made the *Gentiles* also? He is the God of the *Gentiles* too, and therefore will saue the *Gentiles* also as well as the *Iewes*: and so *Rom. 10. 12* *He that is Lord ouer all, is rich vnto all, &c.* Giuing vs to vnderstand, that God is Lord ouer all, both *Iewes* and *Gentiles*, and therefore will be rich in mercie vnto all that call vpon him, what Nation soeuer they be of.

The second Reason: Christ came to saue that which was lost, and to heale that which was broken: Now in all ordinarie vnderstanding, the Playster must needs be as large as the Sore: The Sore was generall, and had spread it selfe ouer all Mankind; therefore the Couenant of Grace, being as it were a Playster against that Sore, must also be generally spread ouer all Mankind: Sinne had tainted all, all sorts had sinned, *Rom. 5. 12.* and the Serpent had deceiued the whole World, *Reuel. 12. 9.* therefore Christ comming to take away sinne, and to breake the Head of the Serpent, was to extend his Grace and Goodnesse to all People: That's the Apostles reason, *Rom. 3. 22, 23.* where shewing in Verse 22, the generallitie of the Righteousnesse of God by Faith in Christ, vnto all, and vpon all that belecue, without any difference,

he giues the reason in Verse 23, *For all have sinned and are deprived of the Glorie of God.*

3

The third Reason: Christ is our Peace-maker, and by his comming hath taken away the breach, *Ephes. 2. 13, 14, 15.* There was a double breach as the Apostle there shewes, First, a breach betwixt God and Man, by reason of sinne, which was as it were, a wall of separation betwixt them; and Christ hath taken away that breach, and thereby made all whole betwixt God and Mankind. The other breach was betwixt *Jew* and *Gentile*, by reason of that ceremoniall worship whereby God required the *Jewes* to worship him, for which all the *Gentiles* hated them, and they likewise hated the *Gentiles* because they did not sort with them therein; now Christ Iesus he hath taken away this breach too, this wall of partition, and hath made of both one, and slew hatred thereby, and so reconciled both vnto God in one Body.

4

The fourth Reason is an occasionall Reason, namely, the sayling of the *Jewes*; Why were the *Gentiles* called? Because they refused it, as the Apostle shewes, *Acts 13. 46.* *It was necessarie that the Word of God should first be spoken vnto you; But seeing you put it from you, and iudge your selues unworthy of everlasting life, loe we turne to the Gentiles;* And *Rom. 11. 11, 12.* the Apostle makes it more plaine, where the Apostle vseth a double Reason: First, their refusall, procured our acceptance, the Supper was prepared, the Guests that were bidden did not come, therefore strangers were fetched in: The Covenat of Grace was sealed by the Blood

of

of Christ, specially for the *Jewes*; but they refused it, and God would not haue such a worke of Grace to be in vaine, and therefore he made the *Gentiles* partakers of it. And secondly, that our example in accepting this Grace, might be a prouocation to the *Jewes*, & make them to bethinke themselves of their sinfull refusall of so great a Grace, and so be drawne on to accept of it together with the *Gentiles*.

Fifthly, This is the prerogative of Christ incarnate, of God manifested in the Flesh: till Christ came in the Flesh, sauing Grace was peculiar to the *Jewes* onely; God did reserue the enlargement of it to all, as a speciall gratification and prerogative whereby he would honour his owne Sonne in the Flesh: Christ promised, saued a *Jew*; Christ exhibited in the Flesh, saues many: Christ comming downe from Heauen in his own person, could not but set the Gate of Mercie open to all Mankind: Christ comming in the Flesh, taking the whole nature of Man vpon him (for in euery particular Man there is the whole nature of Man) did thereby season the flesh of all Mankind to be capable of grace: Christ dwelling personally in the World, could not but make all the world fare the better for him: Christ opening his body & pouring out his blood, did shew and require the opening as it were of Gods Heart towards all Mankind; and pouring forth his Grace vpon all Flesh: Lastly, Christs doings and sufferings, his absolute and perfect obedience, could not be recompenced with lesse, then with the Salvation of all Mankind.

The

Vse 1. The Vses : First, it shewes the bountifullnesse of the loue of God to Mankind, that is so pleased to open his loue to all the World, *John 3. 16. God so loved the world, that he gave his only begotten Son, &c.* which if we vnderstand of the effectuall application of Christ, then that world is only the beleeuing World, and that loue is Gods sauing loue to the Faithfull : But if we vnderstand it onely of the proffer of Grace to the World, then that World is generally all Mankind, and that loue is the generall loue of God to all Mankind, that not onely proffers Saluation to all, but also makes some of all sorts to be effectuall partakers thereof : The Centurion is said to loue the whole Nation of the *Jewes*, because he built them one Synagogue ; so Gods sauing some few of all sorts of Men, it doth therefore argue his generall loue towards all Mankind.

2 Secondly, it shewes vs the infinitenes of Christs Merit, that is not effectuall to saue those onely of whom he came himselfe, but all sorts besides : the Apostle proues it by comparison of Christ with *Adam, Rom. 5. 15, &c.* that if the fall of *Adam* could preuaile vpon all Flesh to condemnation, therefore the righteousness of Christ should preuaile much more to the iustification of many. *Isaack* had but one blessing ; and when he had bestowed that vpon the younger Brother, he had none to bestow vpon the elder : but Christ who is the Fountaine of all Blessings, hath a blessing to bestow vpon the *Jewes* the elder Brother, and vpon the *Gentiles* the younger Brother too ; and that he hath bestowed the blessing

bleſſing of the Goſpell vpon *Jacob* the younger Brother, that is the *Gentile*; when *Eſay* that is the elder Brother, the *Iewes*, ſhall come, though it be late firſt, euen in the laſt dayes of the World, and make their moane, as he did; ſaying, *O bleſſe me, euen me alſo Father*: He ſhall beſtow the bleſſing of the Goſpell euen vpon them alſo.

Thirdly, It teacheth vs thankfulneſſe to God: Firſt, in regard of the matter it ſelfe, that the Lord vouchſafeth to extend his ſauing grace to all ſorts, that the ſound of the Goſpell ſhould goe thorough all the World, as it is, *Pſalm. 19. Rom. 10. and the Acts 11. 18.* when the *Iewes* heard that the *Gentiles* were called, they glorified God, ſaying, *Then hath God alſo granted the Gentiles repentance to Life*. They glorified God, their Hearts reioyced, it did them good, they did thankfully acknowledge and magnifie Gods wonderfull goodneſſe therein, that now all People ſhould be as it were the *Iewes*, all places as *Ieruſalem*, and the Soules and Bodyes of all ſorts of Men, as the the holy Temple of God to dwell in: that as it was propheſied by *Malachy*, *From the riſing of the Sunne, to the going downe thereof, a cleane Offering ſhould be offered up to God in euery place*. Secondly, and more ſpecially, in regard of our ſelues, for we are thoſe *Gentiles*, *Ephes. 2. 10, &c.* Conſider what the Apoſtle ſaith: *we were uncircumciſion, without Chriſt, Aliens from the Commonwealth of Iſrael, Strangers from the Covenants of Promiſe, without hope, and without God in the World*. What a miſerable caſe were we in? But now we that were once thus farre off, were made neere by

the Blood of Christ. We for our parts may say we are made neere indeed, the Gospell being so long, so freely, & so plentifully preached amongst vs; hauing so many good, and able, and painfull Preachers, as there is scarce any Church vnder the Sunne that can match vs. Let vs therefore imbrace this sauing Grace; let vs beleue and obey this Word, which is the power of God to Saluation; let vs remember the fall of the *Jewes*, and take heed to our selues, that by our contempt and vnprofitablenesse, we doe not prouoke God to doe by vs as he did by them: Hearke what the Apostle saith *Rom. II. 20, &c. Thorough vnbeleefe they are broken off, and thou standest by Faith; be not high minded, but feare; for if he spared not them being the naturall Branches, take heed lest he spare not thee, being but a wild Olive grafted in for them.* Let it appeare to the World, and let vs find the experience of it to our owne Hearts, that there is power in the Gospell to conuert our Soules, and to change our Hearts, and to make vs to become new Creatures: It is not our liuing vnder the Gospell, but our submission of our Hearts to the power of the Gospell that shall saue our Soules.

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Fourthly, This teacheth vs to pittie the *Jewes*, and to pray for them as the ancient People of God, and still hauing them in this Covenant of Grace together with vs. Generally we hate a *Jew*, and we take it vp for a Prouerbe, when we speake of our hatred against any, we say we hate them as a *Jew*; It is a wicked speech, and not befitting a Christian. In regard of that soule sinne of theirs

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in crucifying Christ, we hate them iustly: (though God out of that euill of theirs did bring much good to vs;) but we must pittie them, and pray for them, knowing that towards the end of the World they shall be ioyned together with vs. Consider first, that Christ himselfe prayed for them: *Father forgive them, for they know not what they doe*: And shall not we pray for them whom Christ prayed for? *Peter* exhorts euen them that crucified Christ to repent, and be baptised in his Name for remission of sinnes, and then all is well. God hath extended his mercie to them, and therefore let vs helpe them with our Faith and Prayers to God, that they may enioy it: And what Man is there that hath any bowels of compassion, that doth not yearne euen in himselfe, to thinke, that such a Nation, the peculiar People of God, the onely worshippers of God, for many hundred yeeres together, should be so depriv'd of the Glorie of God, and be separated from him by such a fearefull Apostacie, that they doe euen hate the Name of Christ, and of the Gospell? Consider secondly, that the time was when they prayed for vs, *Cant. 8. 8. We haue a little Sister* (say they) *and she hath no Teats, what shall we doe for her in the day that she shall be spoken for?* She being in possession of Gods fauour, see what moane she makes for vs, being then but cast-awayes. Therefore we being in possession of Gods fauour, and they cast out, let vs take vp the same mournfull note in their behalfe, and say, *We haue a little Sister, and she hath no Teats; her Teats were once full of Milke, of Gods*

Word and comfort, but now they are altogether barren and dry, what shall we doe for her in the day that she shall be spoken for? This is the day wherein she is to be spoken for, euen the last dayes of the world: Let vs speake to God for her, and be earnest in Prayer, that God would take away the Veile from their Hearts, and open their blind Eyes that they may see the Saluation of Christ, and that they may see the Saluation of God, and so all *Israel* may be saued, and they and we may become one Flocke, and be brought into one Sheepe-fold, vnder one Sheepeheard, Iesus Christ. Consider thirdly, that we liue vpon their losse, and are ray-sed vp vpon their spoyle. If a Man begge of the King the Goods and Lands of another Mans that is condemned, if he haue any grace or good nature in him, he will haue care of that Mans Seed and Posteritie, to relieue them as much as in him lyes. We are built vp by the ruines of the *Jewes*, and therefore what great cause haue we to pittie their Seed and Posteritie, and to pray to God that he would call them home againe, and make them once againe his owne People? Consider fourthly, that their calling is the onely signe not yet fulfilled of Christs coming to Iudgment: A thing which concernes vs all to groane and to pray for, that it may be speedily accomplysh'd, and consequently, that they may be speedily called: And we must not pray for them onely, but we must labour to prouoke them too. How is that? By our holinesse of life, and vpright conuersation, we should shine as Lights vnto them, in all good workes, that by

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our good example, we might draw them to God, and to take hold on Gods sauing Ordinances as well as we. And surely, if the liues of Christians were such as they might and ought to be, who knowes but that they might haue beene wonne long ere this? We trade and trafficke with them in many places, and they care not to deceiue vs, and we care as little to deceiue them: They take hold of this, and other such great scandals, and that is one great cause of the continuance of their hardnesse. God intends this our prouocation of them, by giuing vs the Gospell: For this is that prouocation which the Apostle so much vrgeth, *Rom. 11.* When the Father offers a peece of Bread to his Child, if the Child be sullen, and refuse it, the Father will offer it to a Dogge, and the Child seeing that, will catch at it, he will haue it himselfe rather then the Dogge shall haue it. When our Sauour saith, *It is not meet to take the Childrens Bread, and cast it vnto Dogges.* Is it not a plaine intimation that sauing Grace is as Bread, the *Jewes* the Children, and the *Gentiles* Dogges? God offered this sauing Grace to the *Jewes*, they like sullen Children, refused this Bread, God giues it to vs being *Gentiles*, and as it were Dogges, that the Children or *Jewes* seeing this, might catch at it, as being their owne Portion, that the Dogges might not haue it from them.

Fifthly, This teacheth vs that there be many that shall be saued. But you will say, How is it said, That there shall be but a few saued? Answer, There is but few in respect of the whole World,

haply not one to a thousand; yet being considered in themselves, they are a great number, and indeed infinite, as *Rench. 7. 9. A great multitude that no Man can number, of all Nations, and Kindreds, and People of the world.* But you will say, Is it so rendered that who will may haue it? We answer, It is rendered that whosoever beleeueth it, shall enjoy it; but to beleue is not in a Mans owne will and power; none beleue but those that God bestows this grace of Faith vpon; and therefore that conceit of vniuersall Grace, which intends not onely a proffer on Gods part, but also power enough on Mans part to apprehend it if he will himselfe, is a peeuish dreame.

Lastly, This teacheth vs, concerning this Sacrament, that we are to be prepared vnto, and that our Sauour speakes of in these verie words, that whosoever we are, be we wise or simple, be we bond or free, we must come to be partakers of this Sacrament, the Seale of this saying: Grace. Let vs bring Faith with vs to apprehend it, and beleue it, and then come and well-come. There is no outward respect of our Nation or Condition whatsoeuer it be, that debarres vs from it: But be sure that thou hast Faith in the Blood of Christ, else thou art none of the many here spoken of; thou shalt not obtaine this benefit of the remission of thy sinnes. Let vs therefore euerie one examine our selues, whether we haue this grace of Faith, or no: If we haue it, we may and must come to this Sacrament, to haue it further confirmed with vs; yea, if our Faith be but weake, and that we haue

haue but some beginnings of Faith, let vs not be afraid, if it be true, and from the Heart, God will accept it and vs; but if vpon due examination we find that we haue no true Faith, let vs not flatter our selues, and presume to come in hope of any good thereby; it shall be so farre from doing vs any good, that it shall doe vs a great deale of harme; It shall be Iudgement to vs and condemnation.

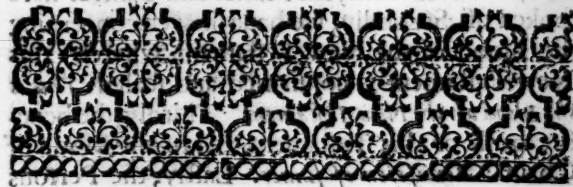
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The end of the ninth Lecture.

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The end of the ninth Lecture.



THE
TENTH LECTURE
Vpon the SACRAMENT
OF THE LORDS SUPPER.



We are now according to our
wonted manner to turne
out of the Catechisme, and
to proceed in the argument
of our preparation to the
Lords Supper, the next
Lords day being a Com-
munion day, wherein we
purpose, God willing, to meet together at the same.
We left in *Math. 26. 28.* *This is my Blood of the New
Testament, that is shed for many, for the remission of
sinnes;* which place, as I shewed you, doth most
copiously and plainly proue vnto vs this title, that
belongs to the Sacrament of the Lords Supper,
namely, that it is called the New Testament, for
that is the head we did reduce this place vnto.
Wherein we haue shewed you, First, concerning

the New Testament, the Matter and Subject here spoken of. Secondly, we haue shewen concerning the Blood of the New Testament, whereby this New Testament is confirmed and sealed: *This is the Blood of the New Testament.* Thirdly, the benefite both of this Testament, and of the Blood of Christ: *Remission of sinnes.* Lastly, the Persons that are partakers of this benefite: *That is many:* The whole World of Belleeuers: *This is the Blood of the New Testament, shed for many.* So much then shall suffice to be spoken of these words, as they are considered absolutely, in themselves, so as they concerne the death of Christ. We are now further to consider of them as they are respectiuey intended and applyed to the Sacrament of the Lords Supper, for you shall vnderstand that our Saviour here performed two businesses in one: First, he sheweth the redemption of the beleeuing World, by his sauing Death: *This is my Blood, shed, &c.* This Blood of the New Testament, it is the onely procuring cause of remission of sinnes, and of the Salvation of you, and of all that are, or shall be saued: and to this effect tends all that hitherto hath beene spoken. The second thing our Saviour performes here in this case, is the confirmation or application of this his sauing Death, to the Disciples, and the rest of the beleeuing World, in and by the Sacrament of the Lords Supper: *This is the Blood of the New Testament, &c.* That is to say, This Sacrament which I now haue in hand, is a speciall and excellent meanes whereby to apply this my sauing Death to you, and to euerie belee-
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uing Receiver : And thus, and in this sence we are now to treat vpon it. *This is the Blood, &c.* As it is spoken respectiuely by applycation to the Sacrament of the Lords Supper: Thus we must conceiue of it, that it is vttered by our Sauour, by a kind of maiestie, and speciall grace of speech: *This*, these Elements, this Bread and Wine, this Sacrament, this Action we now haue in hand: For indeed it imports an institution of a new Sacrament, and of a most excellent Sacrament : As if he should say, All the Faithfull that euer haue liued from the beginning of the World, haue had some Sacrament or other, as the Cognifance of their profession, as the nourishment of their Faith, as outward restifications of the mutuall Couenant betwixt God and them: But *this*, saith our Sauour, *is the Blood of the New Testament.* This is a new Sacrament, such as none of them euer had; this is a more liuely and sensible representation of your reconciliation vnto God, then euer the Faithfull before you were made partakers of: *This is the Blood of the New Testament.* To make our Sauour his meaning plaine and perfect to euerie Mans vnderstanding, we must supply two Rules that are here implied and presumed vpon: The first is this, That euerie Couenant betwixt God and Man, must be confirmed by some outward signe and Sacrament. The second, that there must be a due proportion, betwixt the Couenant that is confirmed, and the Sacrament, that doth confirme the Couenant. The first Rule, euerie Couenant betwixt God and Man, must be ratified and confir-

med by some Sacrament and outward signe: God deales with vs herein in great wisedome, and mercie; meeting both with our Infidelitie, and with our Apostacie, our slipperinesse to fall from him: with our Infidelitie, because we hardly will beleeue him, vnlesse he bind himselfe to vs, by some outward signe; with our slipperinesse to fall from him, because we easily start and budge from him, except we be bound to him by some outward signe, as by a continuall remembrancer, calling vpon vs to hold fast our hope we haue in him.

The second Rule: There must be a due proportion betwixt the Couenant that is sealed, and the Sacrament which ratifies and seales it: Old and weak Couenants, and well enough if they be sealed with old and weaker Sacraments: But saith our Sauour, This is a New Testament, and then here must be a new Sacrament: An old Couenant, an old Sacrament: A new Couenant, a new Sacrament. A new Sacrament, and a new Couenant agree: But a new Sacrament, and an old Couenant are mis-matcht: they must be sorted in their kind, our Sauour giues the Rule, *Marke 2.21, 22.* which by application may be alleaged in the case: *No Man puts new wine into an old Vessel, &c.* Old Sacraments doe not agree with the New Testament, let them goe with the old: This New Testament, must haue new Sacraments. This Testament, saith our Sauour, which I come to make, and to seale with my Blood, *Is the New Testament*, and therefore here is also a new Sacrament: The Testament being better then the former, the Sacrament must therefore

therefore be better then the former: And here it is that he speaks with such a maiestic, as if he should say, This is such as neuer any of the Faithfull had before my conning in the Flesh. And so much for the fitting of this speech of our Sauours to the Sacrament of the Lords Supper: For in the words there is no difference: Apply them to the Death of Christ, and then the case is plaine, *This is my Blood, &c.* That is, My Blood of the New Testament is effectuall for the forgiuenesse of sins. Apply them to the Sacrament, and in a Sacramentall sence, *It is the very Blood of Christ, shed for the remission of sinnes.* We come to such obseruations as here arise for our instruction, when it is said, *This is my Blood*, speaking of the Sacrament: hence obserue, that

The Sacrament of the Supper is proper to the state of the New Testament onely: *This is my Blood of the New Testament.* Our Sauour appropriates this Sacrament to this Testament onely, 1 Cor. 10. 21. It is called there by the name of the Lords Table, which very name proues the point in hand, the Lords Table, that is, the Table of the Lord Iesus, not onely such a Table, as wherein Christ was the Food fed vpon, for so he was in some sort in the Sacraments of the former Testament; but such as wherein the Lord Iesus himselfe was bodily present in his Flesh, such as he himselfe with his bodily presence did speed, ordaine, and institute for a memoriall of those things he had done and suffered already, for the worke of our Redemption as a Mediator, and therefore may well

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be called the Table of the New Testament, as *Luke 22. 20.* Christ already come, Christ bodily present amongst vs, this belongs to the New Testament, *Hebr. 10. 7. &c. Lo I come, In the beginning of the Booke it is written of me, &c. He taketh away the first, that he may establish the second.* The bodily comming of our Sauour in the Flesh was the establishment of the New Testament, Christ being bodily present in the Flesh at this Table in the Flesh, because his Flesh was that onely which he was bodily present in, and the Table being spread for a memoriall that he was come, and suffered in the Flesh, is therefore proper onely to the New Testament, *1 Cor. 11. 20.* It is there called *The Lords Supper.* Why is it so called, but because it was instituted at the last Supper which the Lord in the dayes of his Flesh made, and which he did appoint as a witnesse of his Will and Testament for euer? Now what is the state of the New Testament, but the state of sauing Grace, which the Lord Iesus hath brought vnto vs from Heauen, when he came amongst vs, liued amongst vs, dyed amongst vs, and supped amongst vs? But that state of sauing Grace which he preached and published with his owne Mouth, in the time of his Life? But that state of sauing Grace which he sealed and confirmed with his owne Blood at his Death? But that state of sauing Grace which he as it were in the twy-light berwixt the day of his Life, and the houre of his Death did ratifie and confirme by this Sacrament of the Supper? This state of sauing Grace, is the New Testament, and therefore

therefore the Lords Supper is the Sacrament of the New Testament, 1 Cor. 10. 16. *The Cup of Blessing which we blesse, is it not the Communion of the Blood of Christ? The Bread which we breake, is it not the Communion of the Body of Christ?* Here you see the Sacrament of the Lords Supper is the Communion of the Body & Blood of Christ. In the Sacraments of the Old Testament, his Blood was shadowed: In the New Testament, it is really communicated. In the Sacraments of the former Testament, Christ was in some measure really communicated in his Body & Blood to the Faithfull, but darkely, weakely and sparingly: But here he is communicated vnto them clearely, powerfully, and bountifully. In a word, Christ his Body and Blood was communicated to the Faithfull vnder the former Testament, in the Sacrament to be broken, to be shed: But here in the New Testament, his Body as being already broken, and his Blood as already shed: This belongs to the New Testament, and therefore this is the Sacrament of the New Testament. In *Luke 22. 19. Doe this in remembrance of me,* speaking of this Sacrament. Now remembrance is properly of the things that are past: Christ hath ordained this as a remembrance of his doings already past, the matter of our Salvation, as of a matter already fulfilled. This is the voyce of the Gospell of the New Testament, Christ is already come: as the voyce of the Law was, Christ is to come. That I say is the voyce of the New Testament: And therefore the Sacrament of the Supper, is a Sacrament of the

the New Testament, 1 Cor. 11. 26. *As oft as you eat of this Bread, and drinke of this Cup; you shew forth the Lords Death till he come.* He saith, *not* you *doe* shew, that was for the Sacraments of the Old Testament, but you *doe* shew, that is, you declare, publish, and expresse the Death of Christ: You celebrate, shew forth, and sensibly act his Death, the thing before acted upon the Crosse.

Reas. 1.

The Reasons of the point are these: First, Christ himselfe is the Mediator of the New Testament, *Hebr. 9. 3.* and *12. 24.* that is, Christ is the maker good of the Covenant of Grace betwixt God and Man (for to be the mediator of the Testament, is to make good a Testament) Christ did this by his Blood, by his Intercession and Redemption; there is the Office of our Saviour, here is his taske, here is the businesse he is to be imployed in: He was not careless in going about his owne businesse. He was not a medler in other Mens matters; He would not make Lawes for others, but for his owne. He would not set his Scale to another Mans Testament, but to his owne. This Testament is his, he made it good, he ratified it with his owne Blood. The Sacrament was his, because he instituted it, this being presumed vpon, that he would not meddle with other Mens matters, make Lawes for others, or set his Scale to other Mens Bonds, and so forth. The Sacrament being ordained by him to be a Scale thereof, is therefore the Sacrament of the New Testament.

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Secondly, The word whereunto this is annexed, is the New Testament: The Gospel, what is that?

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The Couenant of sauing Grace, and that is, *Hebr. 10. 16, 17. I will put my Lawes into their Hearts, and in their Minds will I write them: Their sinnes and iniquities will I remember no more.* The word whereunto this Sacrament is annexed, is the Couenant of Grace; such as the word is, such is the Sacrament: But the word is the New Testament, therefore the Sacrament of the Lords Supper must be of the New Testament onely.

Thirdly, The whole Couenant of Grace, is the ministrat[i]on of the New Testament onely, *2 Cor. 3. 6. God hath made vs able Ministers of the New Testament.* Such as the ministrat[i]on is, such must be the holy things they administer: The ministrat[i]on is of the New Testament, therefore the holy things administred, the Word and Sacraments are of the New Testament. *Aaron* and his Sonnes were Ministers of the holy things of the Law: *Christ* and his Apostles are Ministers of the Gospell, and of the Couenant of Grace. *Aaron* and his Sonnes must not meddle with the Sacraments of the Gospell: *Christ* and his Apostles must not meddle with the Sacraments and Sacrifices of the Old Testament. They must keepe themselves to their owne: Such as the ministrat[i]on is, such are the things administred. Our whole ministrat[i]on is of the New Testament, and therefore the holy things administred, as the Sacraments, are proper to the New Testament onely.

Fourthly, The things themselves that are sealed by this Sacrament, are pledges of the New Testament: The Body and Blood of *Christ* are pledges

of the New Testament, they are proper to that, and therefore the Sacraments, whereby it is signed, sealed, and represented, and set forth vnto vs, must be of the New Testament: For the Blood is Christs: *This is my Blood, &c.* The Testament is Christs, he made it good: The Sacrament is Christs, he ordained and instituted it, and he doth in this speech, annex it to his Blood inseparably, and withall to the Testament inseparably, and so consequently, he annexes the Sacrament inseparably to the New Testament: And surely when our Saviour saith, *This is my Blood of the New Testament*, he speaks it as in a proper sence of the Blood in his Body: so in a Sacramentall sence, of his Blood in the Sacrament, he giues vs to vnderstand, that the Sacrament in a sacramentall sence is, the Blood of the New Testament, as the Blood of Christ in a proper sence is the Blood of his owne Body.

The Vses of the Point follow:

use 1.

First, It commendeth vnto vs the excellencie of the New Testament aboue the Old: What a gracious mercie of God is it for vs, that are respited to liue in those dayes wherein the Lord hath vouchsafed vnto vs as all other things, to the Sacraments of the New Testament, fit for the Couenant of Grace, which we professe and embrace; he hath bene pleased to giue vnto vs, Christ himselfe in a more fuller manner, then to the old People in the former Testament, in the time of the Law. To them in Promise, in Sacrifice, in Shadows: To vs in Substance. To them a farre off: To vs neere, he came amongst vs, he suffered, was conuersant, and

and dwelt amongst vs. Besides this, he taught them the Doctrine of Saluation, but it was shadowed in Mysteries, in a kind of darke Cloud: But we see it in so cleare a Glasse, that euerie Man that runs may read it. Yet farther, God hath giuen vs Christ more fully, the Word and Doctrine of Saluation more fully, and the Sacraments of the New Testament more liuely, senceably, teachable, spirituall, and heavenly, then the Sacraments of the Old Testament, where they are more liuely representations of Christ, and more palpable and pregnant figures, of the fruit and benefit purchased by his sufferings: when they vnder the former Testament were to spell Christ in the eating of the Paschall Lambe, it was a hard matter for them so to doe: But when we come to doe this, in this Sacrament, in the breaking of the Bread, and pouring forth of the Wine, where the words of Institution are added therèunto, as also the Doctrine of Saluation, concerning the Death of Christ, if we cannot now spell him, our blindness is horrible. This is that glorious Ministerie the Apostle speakes of, *2 Cor. 3. 7, &c.* The ministration of the Law was glorious, but the ministration of the Spirit is more glorious: This is in an other maner, he giues two reasons for it: The one, It is the ministration of righteousness: The other, the ministration of the Spirit. The ministration of the Law, by reason of Mans corruption, was Death: The ministration of the Gospell, is Life: Here is matter of Righteousness, the free mercie of God in Christ. That was of the latter, this

of the Spirit. Looke what was deliuered to them in the Word and Sacraments, it was done outwardly, there was not that neere acquaintance of the Word and Spirit as now is. It is common to the Gospell to be generally attended by the Spirit of Grace, and there it is the ministerie of the Spirit. When we are to preach the Word, and to administer the Sacraments, the Spirit attends vpon these Ordinances, to sanctifie to the Heart and Conscience of the Beleeuer, those things are rendered vnto him.

- 2 The second Vse teacheth vs, that the more mercifully God deales with vs, the greater meanes he affords vs, the greater our sinne, and condemnation, and the more vnexcusable are we, if we neglect the same. Haue we greater light then they had? Let vs then walke according to that light: He lookes for that he giues to euerie Man: where he giues much, he lookes for much: where he giues a better light to walke by, he looks that we should walke by a better light: and therefore, seeing he hath vouchsafed this vnto vs, he requires that our liues and conuersations should be more holy and religious, then those that liued in a more obscure light, vnder the times of the former Testament. Especially, we must not contemne and neglect these things: He that despised the Law of *Moyse*, dyed without merie: And what shall become of vs, if we trample the Blood of the New Testament vnder our Feet? If we neglect so great Salvation? If those that contemned the Sacraments of the Old Testament, were in a damnable case,

case, In what a fearefull condition are we, if we defile the Blood of this New Testament? which we shall doe, if we come not with prepared Hearts, with resolution to serue God, to breake off our sinnes, to be raysed vp in consideration of Gods Promise in Christ, and with a full purpose and determination for hereafter to become new Creatures, and therefore as we would not bring Damnation vpon vs, so let vs be careful, that we are not omiffiue herein.

The third Vse warnes our Ministers to looke to themselves, that they defile not themselves with the corruptions of the World: If the Priests and Leuites, though they bare but the Vessels of the Lord, were to be sanctified, how much more is this required of vs, that carrie such precious treasure, the Word the Couenant of Grace, the Sacraments, the Signes and Seales thereof? And likewise for your selues, it teacheth you carefully to lay vp those heauenly things, in good and honest Hearts, that Gods purpose and your faith may meet together, and so redound to your euerlasting comfort and Salvation.

The fourth and last Vse of the Point is this, Here is matter of reproofe against many bad, vngodly, and gracelesse Receiuers, First, of those that are ignorant of the matter of Salvation; this is a Sacrament of the New Testament, and that is a state of life and knowledge; they that are destitute of this, the Sacrament is not for them, nor such persons must not come vnto it. In the second place, it reprints superstitious Receiuers, that

come as the Papists, and thinke that for the deed done, they shall be iustified, and find good will, as if the action of it selfe were of effect, that it workes Grace, whether they haue Faith and Repentance, or no. The Sacrament of the Supper, is the Sacrament of the New Testament: The state of the New Testament, requires God to be worshipped in Spirit and Truth, not formally, but in Faith and Repentance. Thirdly, it reprocues those that come to it vncharitably, such must not come till they haue dispensed with their high stomackes, and are reconciled to their Brethren. This Sacrament is the Sacrament of the New Testament: The New Testament is a Covenant of Peace, not onely betwixt God and Man, but betwixt Man and Man: Not onely glorie vnto God on high, but peace vpon Earth, good will towards Men: And such as come vncharitably, they are vsurpers, they meddle with that they haue nothing to doe withall. Fourthly, it reprocues those that are vnregenerate, they conceit with themselves, that howsoeuer they vnderstand not the matter of Saluation, though they haue no perswasion of Gods loue, yet that the Sacrament may worke this. No, they are deceived, the Sacrament makes vs not good, but confirms vs in the state of Righteousnesse, in that good which God hath already wrought in vs. The Word and Spirit makes vs new Creatures, the Sacraments strengthen vs already made. This Sacrament is a Sacrament of the New Testament, and therefore belongs to such as haue part in that Covenant of Grace:

Grace: Such as are vnregenerate, haue no interest in the Couenant, and therefore no part in this businessse. Lastly, it reprocues Pharisaicall and Iustitiarie Receiuers, that stand vpon their owne Righteousnesse: This is a Sacrament of the New Testament, the New Testament is the Couenant of Grace, free pardon, and remission of sins, through the Blood of Christ: Whosoener then stand vpon their owne Righteousnesse, and thinke to be saved by the least measure, part, or contribution of their owne workes or merits, haue no part in the New Testament, and so haue nothing to doe with this Sacrament: This is onely for such as haue their share in the Testament, that apply and cast themselves vpon God: Here I am a wretched and damnable sinner, I haue nothing to say for my selfe, I haue deserued thy wrath, I cast my selfe vpon thy promises, for the free remission of my sinnes, in the Blood of the Lord Iesus, there is my plea. Thus come and welcome: But otherwise, as *Peter* said to *Synan Magus*, thou hast no part in this businessse. So much for the first point, that the Sacrament of the Lords Supper is proper to the State of the New Testament.

In the second place, whereas it is said, that the Sacrament is of the New Testament: Hence observe thus much, that

The Sacrament of the Lords Supper is
 1. An effectfull Pledge and Seale of the
 2. whole work and Couenant of Grace.

We

ſo We ſhall not need to ſeek farre for prooffe, but
 onely to the words of inſtitution, here and eſſe-
 where ſaid. That which is in *Luke 22.20. This Cup
 is the New Teſtament in my Blood which is ſhed for you,*
 ſome read it, and ſo the originall of the Text re-
 quires, becauſe of the Particel *that* : That it is
 ſpoken in reference to that in *Ierem. 31.33. I will
 put my Law in their inward parts, and write it in
 their Hearts, and will be their God, and they ſhall be
 my People; I will forgive their iniquitie, and remem-
 ber their ſinnes no more.* This is the New Teſta-
 ment now adminiſtred: He ſaith, not a part of it,
 but that whole Teſtament which the Lord there
 promiſed by the Prophet, is conferred vnto vs in
 this Sacrament: So looke how farre the Teſta-
 ment extends that God made, ſo farre this Sacra-
 ment extends it ſelfe. The Teſtament extends to
 the matter of our Juſtification, that he will forgive
 our iniquitie: And to the matter of our Sanctifi-
 cation, that he will put his Law into our Hearts:
 and therefore the Sacrament being an effectuall
 pledge of that whole Teſtament, doth as well ex-
 tend it ſelfe to the matter of our Juſtification, as to
 the matter of our Sanctification, in both which
 conſiſts the Covenant of Grace. And that which
 our Saviour ſaith, *Luke 22.19. Doe this in remem-
 brance of me,* proues as much. He ſaith, not in re-
 membrance of my continuance, and workes of
 this and that, but of all that euer I haue done
 and ſuffered for the accompliſhment of your Re-
 demption, in remembrance of whole Chriſt, as a
 Man would ſay. And whereas it is here ſaid, and
 likewise

likewise by the other Evangelists, *for Remission of sinnes*: This proues the point by the nature of the phrase, and likewise by the matter it selfe: By the nature of the phrase, Remission of sinne, is but one part of the Couenant, part being put for the whole, as I shewed you in the opening of the Text: But much more by the matter, for the truth is this, That God neuer remits any Mans sinne, but he regenerates him: And therefore, if it be effectuell for the one, it is also effectuell for the other: If for our Iustification, then also for our Sanctification. Last of all, when it is said by our Sauour, in *Matthew, Marke, Luke, and Paul*, That it is the Testament in his Blood, it shewes that it is a pledge of the whole Couenant of Grace: For the Blood of Christ is the cause of our Iustification, and also of our Sanctification: The cause of our Iustification, *Rom. 5. 9.* The cause of our Sanctification, *1 Pet. 1. 2.* That according to the foreknowledge of God the Father, through Sanctification of the Spirit vnto obedience, and sprinkling of the Blood of Iesus Christ. The Blood is effectuell both to our Iustification and Sanctification: The Sacrament in a Sacramentall sence, is the Blood of Christ, and therefore in a Sacramentall sence is effectuell, as well to our Iustification, as to our Sanctification: It is an effectuell Seale of the whole worke and Couenant of Grace.

The Reasons of this are these:

The first is drawne from the shadowes of the Law: For concerning the Passe-over, what was that a signe to the People of *Israel*? Of their depar-

Reas. 1.

ture out of *Egypt*. But was that all? No, it was also a token, that God would receiue them to mercie; that he would not onely deliuer them out of *Egypt*, but would also bring them into *Canaan*. The principall thing wee looke for in the Sacrament, is not our deliuerance out of *Egypt*, from the slauerie and bondage of sinne, but that he will carrie vs thorough Temptations, against our Corruptions, Satans oppositions, the inticements and allurements of the World, thorough the Red Sea, and Wildernesse of this World, thorough all afflictions, and will not leaue vs till he hath brought vs to our heauenly *Canaan*, a place of spirituall rest and happinesse.

- 2 Another Reason is drawne from the nature of a Scale: The Scale must extend it selfe as farre as the Writing, the Writing extends it selfe to the whole Couenant of Grace, and therefore the Scale doth so also: Whether the Sacrament be a Scale of the Word that promiseth both, or of the Blood of Christ; his Blood being of both, therefore the Sacrament is of both.

- 3 Againe, Christ is giuen vnto vs wholly, Body and Blood both, for there is our acceptation of Gods loue towards vs: his Body and Blood, either of them had been sufficient, but because he would meet with our dulnesse, hardnesse of Heart, and vnbeleefe, he hath therefore appointed both of them, that if any should thinke his Body more effectuell then his Blood, either to Iustification, or Sanctification, he might be satisfied. Thus the whole Couenant of Grace is plentifully deliuered

uered and sealed vp in this Sacrament.

Fourthly, Looke whatsoeuer was done vpon the Crosse, the same is represented, resembled, and tendered vnto vs in the Sacrament of the Lords Supper: But his obedience and sufferings vpon the Crosse were effectuell for our Iustification and Sanctification, and therefore the obedience of the Lord Iesus procureth both at the Hands of God, and therefore the same is tendered vnto vs in this Sacrament.

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Fifthly, In the true participation of this Sacrament, the whole worke of Faith is implied: when we come, we bring not a peece of our Faith, but all that possibly we can: Now Faith takes hold vpon the whole Couenant of Grace, and therefore the Sacrament tenders vnto vs the whole Couenant of Grace: Whatsoeuer God giues vnto vs by his Ordinance, we receiue it by Faith: Whatsoeuer God giues vs by his Ordinance to be receited by Faith, he giues it by his Ordinance wholly, and therefore we receiue Christ wholly in his Word: And so he is our Iustification and Sanctification.

5

Lastly, Those that come vnworthily, increase their own Iudgment & damnation: He that comes to the Lords Table without preparation, and examination, that he may be fitted to come into his presence to this heauenly Feast, brings 2 euils vpon himselfe: First, he makes himselfe more guiltie of sinne: And secondly, he increaseth the hardnesse of his owne Heart: He increaseth the guiltinesse of sinne, which makes him further from Iu-

6

ification: And the hardnesse of his Heart, which makes him further from Sanctification: And therefore he that comes in Faith, receiues both acquittance from the guilt of sinne, which is his Iustification; and strength against his sinne, which is his Sanctification.

Vse 1.

The Vses of the Point are these: The first Vse teacheth vs, that our Iustification & Sanctification alwaies goe together; these are but one: In the acceptation of God, there is but one & the same Cōuenant; whosoever dissunders them, dissunders the onely Testament of the Lord Iesus: Where Iustification is, there is Sanctification: *If any Man be in Christ, he is a new Creature, 2 Cor. 5. They that are in Christ, haue crucified the Flesh, with the Lusts thereof, Gal. 5. 24.* Wherfoever the Heart is iustified by the free pardon and remission of sin, there also is it sanctified to performe all holy obedience: *That we being deliuered from our Enemies, might serue him in holinesse and righteousness all the dayes of our life.* Redemption there goes before the seruice of God: And you see that the Prophet ioynes them together in *Pf. 32. Blessed is the Man whose sinnes are pardoned, and in whose Spirit there is no guile.* Iustification in the first part of the Verse, and Sanctification in the latter. In the first branch is remission of sinnes, Iustification: In the second, holinesse of life and Sanctification. And therefore let no Man flatter himselfe, as to thinke he is iustified; and hath found mercie, vlesse he find some true degree of Sanctification: God hath not forgiven thy sinne, vnlesse thou hast in some sort receiued a Heart and affection to cleaue vnto him; vnlesse he hath giuen

thee a care and conscience to serue him: and again, if thou dost find some measure of true Sanctification, neuer doubt but that the Lord hath pardoned thy sin, and hath receiued thee to mercie. Though thy sinnes be great, and thou seest not that God hath forgien them, yet be perswaded Sanctification is a true effect of Iustification: If thou findest a true indeauour to feare and serue him in all holy obedience, be sure he hath had mercie on thee to forgie thee.

The second vse teacheth vs, that seeing the whole Couenant is rendered vnto vs in this Sacrament, that therefore whensoever we come to receiue it, we should indeauour our selues to receiue it accordingly: We must first labour to discern herein, that it is both our Iustification and Sanctification. Secondly, we must hunger and thirst after them, we must desire to receiue assurance, that our sinnes are pardoned; increase of Grace, and Sanctification. And lastly, we must labour, and we must stirre vp our selues, and pray vnto God, that we may profit by it, that we may receiue the whole Couenant of Grace, thus freely tendered vnto vs: If we consider the signes, they are in the singular wisdom of God, fitted to our capacities, to performe this dutie: There is Bread and Wine, both of them fit either for comfort or strength: Wine specially for comfort; Bread for strength, as the Scripture speakes of them: What better comfort then the forgienesse of sinne, when the Soule receiueth assurance that sinne is pardoned? The Wine cannot so comfort the Heart naturally: But the assu-

rance of Gods loue in Christ, that sin is forgiven, doth comfort our Hearts spiritually a great deale more: How sweet is matter of Iustification? As Wine refresheth the Heart, so the assurance of the pardon of sinne, comforts the Soule. Here is also Bread, which strengthens the Heart; what greater strength is there then that, when the Heart is strengthened by Grace, when we are settled in a stedfast purpose to lead a godly life, when he establisheth vs with his free Spirit? The Bread doth not so much strengthen our naturall life, as the blessing we receiue in this Sacrament, the sanctifying Grace of God, our spirituall life in the wayes of godlinesse. These things we must raise vp our minds vnto; we must not thinke that these Elements are idle signes, but powerfull to seale many excellent things vnto vs, if we haue Hearts to discern such excellencies as the Lord therein hath treasured vp for vs. Let vs discern in these Elements, matter of our Iustification and Sanctification, matters of excellent comfort and strength, the true comforts and strength of God, against our sinnes, and against the temptations of Sathan. Here is Wine to comfort our Hearts, but God to comfort our Soules much more: Here is Bread to strengthen vs, but the Bread of God to strengthen vs much more: The Grace of Iustification to comfort vs against sinne already committed; the Grace of Sanctification to strengthen vs against sinne raging in our mortall Bodyes. So then we must consider with our selues these things, we must be sayled vp, and prepare our selues to be quickned

quickned accordingly, that we may comfortably receiue the things deliuered in this Sacrament of the Supper, the things also shadowed in these Elements.

Another Vse of the Point is this: It teacheth vs that our Iustification and Sanctification are both certainly to be beleeued, that is to say, we must be perswaded of them, that they are certaine things, and shall be performed to vs; they are not onely certaine in themselves, but to vs, for thus much the Sacrament intends: for seeing it tendreth vnto vs the whole Couenant of Grace, seeing it reacheth, and giueth vnto vs, possession of these things, as if God should say, Here is Christ, take him; here is Iustification and Sanctification, take them, they be thine: These things, I say, being thus tendered vnto vs herein, if therefore we bring Faith we shall receiue them, we may assuredly be resolu-
ued that they shall be made good vnto vs. The want of this assurance makes many woundings in our spirituall life; the want of assurance of our Iustification, puts vs to many feares, and much distrustfulnesse; and the want of the assurance of Sanctification, or because we beleue not that God will sanctifie vs, which should hold vs against temptations, against Sathans malice, and the wickednesse of the World, and our owne corruptions; it makes vs find many faylings in our selues, whereas if we would beleue God vpon his word, and vpon his pawne that he giues vs in this Sacrament, it would perswade vs sufficiently, that these things shall certainly be performed vnto vs; the
want

want I say of this assurance causeth many saylings in our state, both of Faith and of obedience; and the want of preparation that we may be fitted to this Sacrament, that therein we may discern Christ, and hunger after Grace, and receive both the matter of Iustification and Sanctification, is one cause why we want this assurance.

4

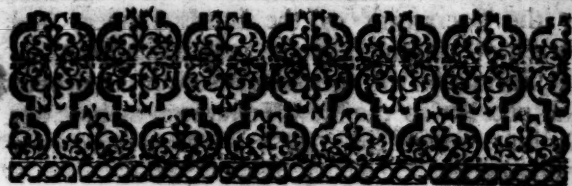
The last Vse of the Point: Seeing it is so that the Sacrament is an effectuall pledge of the whole Couenant of Grace, then we that are faithfull receivers, are Iustified and Sanctified: *Let vs therefore gee our way* (as our Sauour saith) *and shune no more, least a worse thing befall vs.* Now we are washed by the Grace of Iustification from our sinnes, let vs not like the Swine, wallow againe in the mire of sinne: Now we are loosed from the Fetters and Bonds of sinne, from the Intanglement & Snares of Sathan, let vs not intrap our selues againe; let vs not like a gracelesse Prisoner (to day deliuered) vse such courtes, as may bring vs to the same condemnation to morrow, but esteenie our libertie verie deere and precious. We are reconciled to God, our debts are payd, let vs not run in with him againe so much as in vs lyes, but let vs resolute, pray, and indeauour our selues after the things that concerne our peace, thus graciously confirmed vnto vs; and auoyd all such as may hinder the same. And though we get not the vpper hand of our selues at the first, yet in time we shall find a senceable increase of Grace in vs: Let vs know if we be faithfull, and follow after these things, God is faithfull, and will make them good vnto vs.

The

The Use is this: That seeing God vouchsafeth this mercy, that here is giuen vs a finall acquittance of all our debts and sinnes, seeing he giues vs his Promise and Grace, and puts a pledge into our Hands, that he is our God, that he will forgiue vs, and remember our iniquities no more, seeing he hath promised to write his Law in our Hearts, and to put his feare in our inward parts: let vs go away changed from the filthinesse of Flesh & Spirit; let vs wait vpon God, rest vpon his Promises; let vs know he is faithfull, and what he hath promised, shall be performed; if we belecue his good words let vs beleue his deeds; if when he saith, our sins are pardoned, then much more when he giues this Bread & Wine, as a signe and pledge thereof. Thus let vs labor to be fitted against the next Lords day: let vs meditate on these things, that we may come preparedly vnto this holy Table: let vs labour to partake of the Couenant of Grace: we may say, O Lord how often haue we bin at thy Table, and yet neuer the better: we neuer vnderstood it before: we now find this Sacrament to be of the New Testament, a Seale of the whole Couenant of Grace, of our Iustification & our Sanctification: a pledge vnto vs that our sins are pardoned, & that thou wilt put thy Law into our Hearts, & wilt write it in our inward parts. These things heretofore we haue not considered, let vs now take them to Heart, repent vs of our former saylings, & so adresse our selues, that we may come with our right Wedding Garment vpon vs, and so be welcome into thy presence.

THE
HISTORY
OF
THE
CITY
OF
NEW
YORK
FROM
THE
FIRST
SETTLEMENT
TO
THE
PRESENT
TIME
BY
JOHN
B. HOGGINS
NEW
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THE
PUBLISHERS



THE
ELEVENTH LECTVRE
VPON THE SACRAMENT.
OF THE LORDS SUPPER.



Ecause of the Sacrament the next Sabbath, God willing, to be administred, we are therefore to spend this Exercise vpon such matter as may make for our fit preparation thereunto, for that is the course which hitherto wee haue obserued, and which wee propounded in the beginning. So that wee are to goe on, where wee left the last day of preparation, in the sixe and twentieth of *Matthew*, and the latter part of the eight and twentieth Verse: *This is my Blood of the New Testament, that is shed for many for the remission of sinnes.* We haue shewen the last day how these words are to be vnderstood, with reference

to the Sacrament of the Lords Supper, and therein we obserued, as you may remember, that the Sacrament of the Lords Supper is proper and peculiar to the New Testament, as here our Sauiours words are, *This is my Blood of the New Testament.*

Secondly, We shewed you, that the Sacrament of the Lords Supper is an effectuall Seale and Pledge of the whole Couenant of Grace, that is to say, both of the matter of our Iustification, and likewise of the matter of our Sanctification. Now we are to speake in the last place, touching the Persons here mentioned, so farre as they haue their interest in the Sacrament of the Lords Supper, so as the things themselues, that are here spoken, are intended in a double sence:

First, absolutely to the Death of Christ it selfe.

Secondly, respectiuely to the Sacrament of the Lords Supper.

So the Persons that are here spoken of, are to be considered answerably in both these senses:

First, as they haue their interest and part in the Death of Christ. And secondly, as they haue their part and Interest in the Sacrament of the Lords Supper.

Wee haue spoken of the Persons in the first sence heretofore, as they haue their interest in the Death of Christ: We are now to speake of them as they haue interest in the Lords Supper, and for to furnish this Text, so farre forth as it makes for our present purpose.

The

The Persons here spoken of (as you see) are set forth in generall termes, *Many*: But *Luke* in his two and twentieth Chapter, and the twentieth Verse, reports this saying of our Saviour, as being spoken with particular reference and application to the Disciples, the Persons onely then present at this businesse: *This is the New Testament in my Blood, shed for you: Mathew saith, for many: Luke, for you*: Both one and the same speech of our Saviour, and if wee vnderstand them both aright, and expound the one of them by the other, we shall find a sweet concurring and agreement betwixt the Euangelists themselves, and likewise much profitable matter, by this their ioynt testimonie, concerning the Sacrament of the Lords Supper.

The Sacrament it selfe, in respect of the institution and vse of it, is a publike Ordinance, that is common to many: The whole Church of God, and all the Faithfull from time to time, are to take the benefit, and to make vse of it to the end of the World: and that is one part of *Mathew's* meaning here, when he saith, *for many*. But the particular administration of this Sacrament, at that time when it was first instituted, was peculiar to the Disciples onely, as they onely then receiuing it; and that is some part of *Luke's* meaning, when he saith, *for you*. But yet further also, wheresoeuer this Sacrament shall be thus in vse, and thus administered, it must be done in an Assembly: Many must be present at it: And that is the other part

of *Mathew's* meaning, when he saith, *for many*. On the other side, those Persons to whom it shall be thus administred, must receiue it with particular applycation: It must be *for you*: And likewise by consequent, they must be such Persons, so qualified in some measure, as the Disciples were: that is to say, They must be Beleeuers, that it may be truly said of them, as of the Disciples, It is *for you*: And this is the other part of *Luke's* meaning, *for you*. Take it thus: The Sacrament of it selfe in generall, is *for many*, the whole Church of God must make vse of it: The particular administration of it at that time, was for the Disciples, because they onely were the Receiuers: But yet further, wheresoeuer it shall bee so administred, in particular Congregations, there must be *many* at it, *many* must communicate in it, and likewise those *many* that communicate in it, must be such as receiue it with particular applycation. It must be *for you*: They must be Beleeuers, qualified as those Disciples, that it may be truly said of them, as of the Disciples, This is *for you*.

This is the straine of our Sauours speech, and this is the according of both the Euangelists in substance agreeing together, and these bee the points, God willing, we will now insist vpon.

The first thing we are to consider, is this, It is *for many*. I shewed you, one part of *Mathew's* meaning, was this, namely, That the Sacrament it selfe, is a generall and publike Ordinance for the whole Church to make vse of it.

The

The point is this: That the Sacrament of the Lords Supper is a perpetuall Ordinance of Christ to be obserued in his Church for euer: In the first of the *Cor. 11. 26.* *As oft as you eat of this Bread, and drinke of this Cup, you shew forth the Lords death till he comes:* That is to say: Till he comes to Iudgment: Which is a plaine prooffe that the Sacrament of the Lords Supper was instituted by our Sauour, and left that it might be a perpetuall Ordinance of continuall vse in the Church of God from time to time to the end of the World.

Doct.

The Reason of it is this: There can be but one meanes, one way, one course to Saluation: Now this is the meanes that our Sauour appointed the Disciples to be faued by, so farre forth as the nature of a Sacrament reacheth vnto; and therefore all the Faithfull from time to time ought to be made partakers of the same sauing Ordinance for their Saluation.

Reas. 1.

The Vse teacheth vs the inuiolablenesse of this Ordinance of God, that it must stand for euer without change, not onely without abolishment, but it must not be changed: As Christ hath left it to be a perpetuall monument in his Church, so it must be obserued, and in the verie same tearmes.

Vse 1.

Another Vse is this: It commendeth vnto vs the bountifulnesse of the Lord Iesus, and the prouident care which he had ouer his Church, that he was pleased to provide, not onely for them that were then present, where he liued, but for vs, to the end of the World; we that were then vborne,

3.

borne, and those that as yet are not borne, the Lord Iesus intended it to vs, as well as to them that liued in the dayes of his Flesh; he prouided it as the meanes euen of our Saluation. But this point I onely touch as it were by the way.

The second is some-what more materiall, and that is this: That it is *for many*: that is to say, Not onely that many shall haue vse of it, as of the World, but that when it is vsed in a particular Congregation, it must be done in an Assembly, Many must be met together for this purpose: The point is this:

Doct. 2.

That the due and right administration of the Sacrament of the Lords Supper, requires an Assembly or multitude of Receiuers met together to communicate in it: The verie name of Communion, whereby the Sacrament is set forth vnto vs, sounds plainly to this effect, 1 Cor. 10. 16. *The Bread which we breake, is it not the Communion of the Body of Christ? The Wine that we poure out, is it not the Communion of the Blood of Christ?* You see there, the Lords Supper is called by the name of Communion, the Communion, that is to say, principally of the Faithfull with Christ their Head, but respectiuely it is intended of that Communion which they haue amongst themselves: Now this is sealed vp vnto vs in this Sacrament of the Lords Supper, as well as the other, as the Apostle proceeds to shew in the seuenteenth verse, where he applies it to this Communion of the Faithfull among themselves: *we that are many, are*

one

one Bread, and one Body, because we all are partakers of one Bread. The Bread is one, that is Christ: The partakers are many, all the Faithfull from time to time; but more specially, those that communicate at the same time in the use of the Sacrament: So that whensoever this Bread is set before vs, there must be many present to partake of it: The words of our Saviour, in the first institution of it, inforce it, where hee saith: *Drinke ye all of this*: The Rule is perpetuall, not onely for that Communion then celebrated, but for all afterwards: *Drinke ye all of it*: How can all be said to drinke, if not many there, if not an Assembly at it? In the two and twentieth of *Luke*, and the seuenteenth Verse, the Text saith, *He tooke the Cup, and gave thanks, and said, Take this, and diuide it among you*: Now how should the Disciples diuide it among themselves, how should the Faithfull also diuide it amongst themselves in the particular use of it, vnlesse there be a competent Assembly amongst them, that one may diuide it to another? Likewise the Rule of the Apostle, for the reformation of the Abuses in the Sacrament of the Lords Supper, confirms this Point. In the Church of *Corinth*, many abuses were crept in, *1 Cor. 11. 21, &c.* one amongst the rest was this, That they came together to eat, but yet some did disorder themselves by eating and drinking before hand, before the Congregation was all come in: The Apostle reprocues and reformes this abuse and corruption amongst them, and wisheth them

in the three and thirtieth Verse, That when they were come together, they should tarrie one for another. Why so? That there might be a competent and full Assembly to communicate together in those holy Mysteries of God: And this the Apostle grounds vpon our Sauours institution, as appeares in the three and twentieth Verse, thereby confirming that which we alleaged before, namely, that our Sauour meant so in the institution of this Sacrament, that still when there was any particular vse of it, that many should be met together to communicate in it. The practise of the Faithfull, that likewise giues testimonie to this Truth: For those verie *Corinthians*, though they had much corrupted themselves in the matter of the Sacrament, yet notwithstanding, they still held this as a sure principle, that whensoever they were to celebrate the Lords Supper, they were to meet together, as appeareth in the twentieth Verse: I say, howsoever when they were met together, they carried themselves not so orderly as they should, and ought to haue done, yet they obserued this as a sure Rule, that there should be an Assembly before they communicated in the Sacrament of the Supper. In the second Chapter of the *Acts*, and the two and fourtieth Verse, it is said, That the Beleeuers continued in the Apostles Doctrine, and Fellowship, and breaking of Bread, and Prayers: Where by breaking of Bread, wee are to vnderstand, the particular vse of the Sacrament of the Lords Supper, as we shall shew more

at

at large hereafter. Now when the Text saith, They continued in the Apostles Doctrine, and Fellowship, and breaking of Bread: Thereby is manifestly declared vnto vs thus much: That the Beleeuers did vsually meet together by whole Assemblies at the partaking of the Sacrament of the Supper, as well as at the Preaching of the Word, Prayers, and other holy duties of Christian fellowship and societie: They continued in the Apostles Doctrine, Fellowship, breaking of Bread, &c. This example wee haue in hand, is the most pregnant proofe of all. In the first Supper that euer was administred, who were present? All the Disciples: For they were the charge that our Sauour then had vnder his hands: The Text saith in the twentieth Verse, He sat him downe with the Twelue, hee had no more, otherwise they should haue beene there: He sat downe with the Twelue, therefore they were present: If *Iudas* did slinke away betwixt the eating of the Pasche, and the eating of the Lords Supper, yet the proofes holds true, that many were present, at the least eleuen of them, and so it is manifest out of the first practise of the Disciples, when it was first instituted, as also of the Church of God from time to time, in the Primitiue Ages, and so both by the Rule of our Sauour, as also of the Apostles it appeares, that this Sacrament is for many, that is to say, that whensoever it is administred, many are to be present, to communicate in it.

The Reasons of the Point are these:

Reas. 1.

First, The bountifullnesse of the Lord Iesus Christ requires it, he intended this Sacrament for many, even to as many as he meant to saue by his Death: He prouided herein for many, though many come, yet here is sufficient for them all: He calles and inuites many, *Prou. 9. 5. Come, eat of my Bread, and drinke of the Wine, which I have mingled.* Which though it be a generall call of Wisedome, of the Sonne of God, whereby he inuites all to come to the Word, as well as to the Sacrament, yet it must be vnderstood with particular respect to this Sacrament, it hath such a reference to a Feast we speake of. Lastly, He is most ready to receiue many, even all commers, all that come in obedience and conscience to his Ordinance, *Iohn 6. 37. Him that cometh to me, I will in no wise cast out.* And therefore being such, it requires that many should be present: Whosoever they be that refuse to come, let them looke how they can acquit themselues of forsaking their owne mercy, and of the bounty of the Lord Iesus, for my part I cannot acquit them.

2.

Secondly, All holy publike exercises are to be solemnely performed, even with outward solemnitie so much as may be, for that outward solemnitie is no small part of that decent order and comelineesse which the Apostle requires in all Church duties, *1 Cor. 14. 40. Let all things be done decently, and in order.* Now we know that where there is not a competent Assembly at an holy Exercise,

ercise, it is a great disparagement to the solemnitie of it; and surely where there are a sufficient number of Communicants, it is a great part of the outward solemn observation of that holy Ordinance.

Thirdly, It is a Feast, and it is the greatest and best Feast whertin our Soules are fed with the Body and Blood of the Lord Iesus: Now the nature of a Feast requires a competent number of Guests, in Mens Feasts, specially then in the Lords Feasts. In the foureteenth Chapter of Luke, and the three and twentieth Verse, The Lord had made a Feast, those that were bid and invited, came not, therefore said the Lord to his Seruants, Go out into the Streets and bid the Poore, Lamē, Halē, and Blind come in. Well he did so, and yet there was more roome. Then said he, Goe out into the Field, and Hedges, and compell them to come in, that my House may be filled. It is his delight, his pleasure and good will, that his House should be filled, and therefore this being his Feast; there is necessarily required the presence of many at it.

Fourthly, The Lords Supper is a mutuall testification, a bond, and nourishment of the loue betwene the Faithfull, of one Faithfull to another, of the same Congregation; and that is one speciall vse of it, he ordained it to nourish loue, and to bind them one to another therein, and when we come many of vs together, doe we not testifie that we are at peace, reconciled, and that all is well

betwixt vs? And bind we not our selues so to continue? And as Christ loued vs, so to loue one another? And we receiue this that we may be nourished in this loue, being more incorporated into Christ, and so one into another. The end of the Sacrament is the testification of the nourishing of the loue of the Faithfull, and how can this be, if they be not present? If but one or two be present, there can be no more testification of loue, but vnto them; at least, they that are absent, can make no testification of it, and therefore the Reason still holds good, that many must be present.

5 Last of all, here is great encouragement and helpe one to another, to the performance of this Religious dutie: When many are met together, one strengthens the Hands of another, we know by experience, that their presence comforts vs, ours them; their zeale kindles our zeale, ours theirs; their prayers helpe vs, and ours them; and therefore in this respect, there is necessarily required the presence of many at this Sacrament.

The Vses of the Point are these:

Vse 1.

The first is matter of reproofe, and that of two sorts of Transgressors against this Rule: The first is, of a notorious abuse of the Sacrament of the Lords Supper in the Popish Church, concerning priuate Communions, or Masses, as they call them: There priuate Communion is not therefore said to be priuate, because it is performed in a House, or secret place, for many times they doe performe it in the Church publicly; neither priuate

private because there are but a few present, for many times it is performed, when there are many People present as beholders; but a private Communion is; where the Priest that is to deliver it to the People, eats and drinks alone, and none eats and drinks with him, as usually it is in all places, where the Church of Rome rules: A horrible profanation of the Lords Supper, and a flat violating of the practise of our Saviour, and a manifest contradiction to the nature of a Communion, for how can it be so termed, when there be no Communicants? How doe the Faithfull here communicate one with another? If there be any extraordinarie worthinesse in their Persons, then indeed the beholders may fare the better; or if there be any extraordinarie worthinesse in their Actions; but their Persons or Actions be no more worthy then our Saviours. He gaue it to his Disciples, and bad euerie one of them eat it for themselves, and therefore you see a plaine violation of the first institution of that Ordinance, and an abuse of the Sacrament hereby. But they returne vpon vs, why, haue not you your private Communions in *England*, and in other Reformed Churches? I answer, we haue private Communions, and so haue others; but that is verie sparingly, and neuer but when vrgent occasion requires; but besides, where we haue any, it is not as theirs is; the Minister neuer communicates alone, as theirs doe, but hath alwayes some to communicate with him: In case we goe to communicate with the

the sicke, our State inioynes, that there must be many of vs, and therefore not priuate in their sence, as they vnderstand it: So that still, whether priuate or publike, there must still be an Assembly, that is, so many as conueniently may be had. Concerning that matter of priuate Communion, as I haue obserued, the carriage of it hath bene this, that the sicke Man might receiue it, if any were wake, and could no wayes come to it, and yet had a desire to receiue, and were fit for it, the Ancient haue not stucke to communicate with them, in the priuate House, but it was most warily obserued: For this was their vsuall custome, when the Communion was administred in the House of God in publike, then, and at the same time, the Minister went, and carried the Communion priuately to the partie absent, and so it was but one and the same Communion; and there is no question, but the partie sicke, being a Member of the same Congregation, in Gods acceptance, is a Communicate of the same, though absent, and so both publike and priuate, is but one and the same Communion: Thus the priuate Communion, is the publike, for it is not the difference of the place that breakes off the Communion the sicke haue with the rest of the Congregation, if they desire and thirst after it. But this, I thought good to speake of, because the Point leads me to it, and it is provided by our State, that there must be ~~many~~ ^{many} ~~nummber of one and seayls had and~~ ^{Another sort of People to be reprobred are} those

those, that causelessly absent themselves from it, they leaue the roomes vnsupplied, and forsake the Lords Table vpon Communion daies: I deny not, but sometimes Men may haue cause to be absent, but let euerie Man examine himselfe well, let him debate the matter well, whether he hath a good, iust, and sufficient cause, or no; for if he haue not such a cause as God approues of, his sin is exceeding great in absenting himselfe. Some absent themselves for the World, *Luke 14. 18, &c.* One said he had bought a Farme, another a Yoke of Oxen, &c. Sinfull Man, shall the World hinder thee from God? Shall the businesse of this life, hinder thee from the matters of thy Saluation? Put the case thou gettest the whole World, by being at home, and losest thine owne Soule by being absent from the Lords Table, O then what shall it profit thee to get the whole World, and to lose thine owne Soule? Others cannot come, because of their sinne, that is to say, because they haue not repented, they are not thoroughly prepared, they are not in charitie with their Brethren, they despaire, &c. It is true, here is a iust cause that they must not come, but this is no good cause that therefore they may not come: A good cause is that which God so approues of in mercie, that though Men be absent, yet he accepts of them as if they were present, as in other duties, when he is pleased to dispense with them, because they haue such a necessarie hindrance, and so imputes it not as sinne vnto them. If there be matter of ne-

cessitie to with-hold vs, that is a good cause, we may absent our selues without sinne; but if a Man be out of charitie, and therefore comes not, here the cause is as bad, and as they not comming, it is a iust cause that he must not come, but not that he may not come. *Simons Magnus* his Heart was not vpright in the matter of the gifts of the Holy Ghost, and therefore this was a hindring cause, that he might haue no hand in it, but yet this exempted him not from sinne in that case, because the ground was not good. If we be out of charitie, and therefore come not, this is a iust cause why we must absent our selues, but yet this doth not free vs from the imputation of sinne, because our cause is not good: It is our owne fault that we cannot come, and so it doubles our sinne.

2. Another Vse of the Point is matter of exhortation: It should stir vs vp to hearken to the voyce of God when he calles vs, we must imbrace the sauing Ordinances of God, we must accept of his gracious offer he there tendreth vnto vs. Euerie Man must labour to make vp a full Assembly, to fill vp the roome God hath provided at his Table, to come our selues, to bring our Wiues, Children and Seruants, so farre forth as they are capable of it, that they and we may prayse the Lord, honour his Name; in the vse of his sauing Ordinances (as the Prophet saith) in the great Congregation. Our Sauour inuites vs, he calles vs to come; if it were nothing else but a louing call, we should iustly be blamed, if we were negligent herein; but this his inuitation

inuitation is a charge to come, and therefore we sinne if we come not. Besides, consider in what need we stand of this, we stand in need of comfort, in need of the sealing vp vnto vs, of the loue and fauour of God by his Spirit, of the increase of Grace and Sanctification; these things we stand in need of, and these things may be had in the Sacrament, if we come obediently: If we be well prepared, we shall receiue much comfort, and shall we forsake our owne good? On the other side, we disable our selues, and make our selues a prey vnto Sathan, when we vse not those Ordinances whereby we may be fenced against him, and therefore it must stirre vs vp to looke to our selues. The Congregation wee are of, vnlesse we haue iust cause to absent our selues, let vs labour to make it vp a full Assembly, that many of vs may assemble together, to celebrate his Ordinance, to incourage one another in the vse of this holy Ordinance.

Another Point to be obserued, is that which Luke reports, namely, *That it is shed for you*: Mathew saith, *For many*; that is, many shall partake of it, and consequently, that where this shall be administred, there must be many. Luke he saith, *It is for you*; that is, wherefoeuer it is administred, it must be done with particular application to the Parties, and they must be Beleeuers, such as of whom it may be said, *It is for you*.

First, Here we are to obserue, that the Death of Christ as it is alwayes to be apprehended in it selfe, so specially in the partaking of the Lords

3

Doct. 3.

Supper it is to be apprehended with particular application to euerie Receiuer: The words of the institution proues this: *Eat ye, drinke ye, and doe this in remembrance of me.* 1 Cor. 11. 28. *Let a Man examine himselfe, and so let him eat of this Bread, and drinke of this Cup.* Euerie Man that comes to the Lords Table, must examine himselfe, and so must eat; that is, with particular application, after examination, when he hath found himselfe fit to lay hold on these Ordinances for his owne. The action of the Minister proues the same, his taking, eating, &c. and likewise his speech to the Receiuers: *Take this, feed on him in thy Heart with Faith and Thankes-giving.* The action of the Receiuer intends as much, euerie Man receiues for himselfe, he hath Hands of his owne, Mouth, and Stomacke of his owne: Faith is the Hand, Mouth, and Stomacke, whereby he layes hold, feeds, and digests it. Thus euerie Man must haue a particular application of it to himselfe, when he comes to receiue the Lords Supper.

Reas. 1.

The Reason is: First, because God so decreed it in giuing his Sonne for vs; *whoſeuer beleeues in him, shall not perish*; that is to say, Euerie particular Man. Now the Sacrament, that comes to seale vp that promise, and therefore must be receiued with particular application: All Men must lay their hold on Christ for themselves, and answerably must communicate in the Sacrament.

2

It is the nature of all generally, that they haue no subsisting, but what they haue in the particular; and

and therefore if the Sacrament be to be given to all the Faithfull, then euerie particular Faithfull is to receiue it with particular applycation.

It is more plaine in the other Sacrament of Baptisme, for that is conferred with particular applycation, to the partie baptized; *I baptize thee.* And though here be many together, there but one; notwithstanding, it is as well to be administred with particular applycation, as that of Baptisme: The nature and vse of the Sacraments is alike.

The last Reason is this: The danger that comes to vnworthy Receiuers is by their particular prophanation of this Sacrament; because *they eat and drinke unworthily*, therefore *they eat and drinke Iudgement to themselues*; and therefore by consequent it holds, that the benefit that comes to the Faithfull that eat worthily, it comes by their particular applycation of it to themselues; yea, the want of this particular applycation is that which makes them *eat Iudgement to themselues*, 1 Cor. 11. *For they are guiltie*; not because the Lords Body is not there tendred, but *because they discern it not* by and for themselues.

The Vse of the Point: It should teach vs, First, that therefore the Sacrament cannot be beneficiall to any, but to them that partake of it themselues; much lesse as the Papists appropriate Sacraments, for the quicke and the dead; their impudencie in this kind is horrible, that they hold it beneficiall to them that are absent, nay, to them that are dead, and in Purgatorie: The naming of these

things shall be sufficient refutation of them. I aske them, Can a dead Man eat, and drinke, or receiue benefit by eating, and drinking? No: And much lesse by the eating of others. And againe, when our Sauour bids them eat, it is flat against this error; the benefit is to them that eat, and therefore, if the dead can eat, they may haue benefit; if otherwise, they can expect no good in this businesse.

- 2 Another Vse teacheth vs, what meditation we must bring with vs to this Sacrament, namely, we must grow vpon particular tearmes with the Lord Iesus; Euerie Man for himselfe: I must come and say, Lord, here am I, I haue killed thee, crucified thee, and slaine thee, I haue brought thee to this shamefull death; I come for the forgiueneffe of my sinne, wash it away with thy most precious Blood. It is a heauenly passage that stands between the religious Soule, and our Sauour, in this case: He offers it particularly, we receiue it in particular; as if he should say, Here thou poore Soule, I deliuer this vnto thee for thy comfort, to assure thee, that I haue dyed for thee, that I haue reconciled thee, and will increase the grace of Sanctification in thee, and will performe my whole Couenant vnto thee. And the poore Soule answereth, I so receiue it, I thanke thee for my owne particular, and in particular bind my selfe to yeeld all obedience vnto thee, to become a new Creature, endeavouring my selfe for the grace of Sanctification, that I may walke worthy, of this thy great mercie vouchsafed vnto me. This is the gracious passage that

that goes betwixt the Faithfull Soule, and our Sa-
 uiour, or the Spirit of God in this case. This is the
 meditation we must bring with vs.

The last Point is this, They must be such as must
 be Beleeuers : Then obserue hence, that none
 ought to communicate in the Sacrament of the
 Lords Supper, but Beleeuers onely, Persons so
 qualified, as the Disciples were, of whom it may
 be truly said, *This is for you.* In the 1 Cor. 11. 28.
 you know the Apostle saith, *And so let him eat :*
 that is, after examination, as he finds Faith in his
 Heart. In the 1 Cor. 5. 11. *Eat not with such, &c.*
 It is a prohibition, that we should not communi-
 cate with vngodly Men, much lesse then in the
 Sacrament if we can auoyd them: But the prohi-
 bition stands for the parties themselues, that being
 such as is there mentioned, they should not there-
 fore come to eat with Gods children in the things
 they haue nothing to doe.

But you will say, Was not *Judas* present, and yet
 he not a Beleeuer?

I answer, If he were present, and was of the
 number of them to whom our Sauiour said, *Drinke
 ye all of this :* though he was not a Beleeuer, yet he
 was a Professor, and made as goodly a shew, as the
 best of them (as we know Hypocrites are not be-
 hind hand with Gods Children in that point) and
 without question *Judas* did this, as appeareth by
 the Text, when our Sauiour said, *One of you shall
 betray me.* *Judas* as well as the rest, answered,
Is it I? So said all the rest of the Disciples,
 amongst

Doff. 4.

Obiect.

Ans.

amongst which, *Iudas* was one: *Though all forsake thee, yet will not I forsake thee.* So that he was a professed Beleeuer, though not a true Beleeuer; we cannot see the Heart: If they make profession, and we see nothing to the contrarie, we are so to esteeme of them.

Obiect. But our Sauour knew *Iudas* was a Diuel, *John 6. John 13.* why then did he administred the Sacrament vnto him amongst the rest?

Ans. I answer, Our Sauour knew this, not as he was a Minister, but as he was God, and that was not belonging to the Office of his Ministerie, but in regard of the power of his Godhead; so that it must not be drawne into the Office of his Ministerie, because he knew he was a Reprobate, yet he deliuered it vnto him. We cannot know certainly that any Man is a Reprobate, we are to cast him out, if he so carrie himselfe, till such time he reformes himselfe: But our Sauour as being a Minister knew him not to be reprobate, and therefore was not to repell him.

The Reasons of the Point are these:

Reas. 1. None haue part in Christ but Beleeuers, and therefore none must haue part in this Sacrament but Beleeuers. None haue right to the signes, but they that haue right to the thing signified; *They that beleeue, shall not perish:* And therefore none ought to communicate but Beleeuers.

2 Secondly, It is so in the other Sacrament, it is to be administred to them that professe Faith, *Marke 16. 16. Acts 8. 39. Philip said vnto the Eunuch,*

Eunuch, if thou beleeuest, thou mayest be baptized: At the least a profession of Faith is required.

It holds likewise by proportion to the Sacrament of the former Testament, in roome whereof, this succeeded. No Stranger, but such as would become formable to the Congregation of the *Israelites*, to partake in it.

Likewise, It holds by proportion to the outward signes: None can partake of the outward signes, vnlesse they haue Hands, and Mouthes, and Stomackes, to take, feed, and digest them: And so no benefit in the spirituall Grace, without the Hand of Faith, the Mouth of Faith, and the Stomacke of Faith; the Hand of Faith to lay hold of it, the Mouth of Faith to feed on it, and the Stomacke of Faith to digest it: No benefit without this, and therefore none ought to partake of it, but such as haue it.

The vse is matter of instruction to the Ministers of God, that they be choyce and warie in admitting the People to the Lords Table: They must haue some good probabilitie that they be sound Christians, they must deale with them in publike and priuate, to see if they be fit, and they must labour to make them fit.

But specially it concernes the People, and therefore it teacheth them in the second place, to examine themselues, whether they be fit to come or no, whether they haue on this Wedding Garment or no. Haue you Faith? Are you Belieuers? Doth the Spirit of God witness so much within you?

you? Doe you find the fruits of Faith in holinesse of life & conuersation? Then come and welcome. If otherwise you find not this, more or lesse, assuredly you haue no part nor portion in this busines. Many scorne to be examined, specially the elder sort, they are loath to haue their infirmities, their weakenesse, insufficiencie, and ignorance to be knowne. Proud Hearts, they had rather goe to Hell, then to haue their infirmities discouered. But all in particular must examine themselves: and because they that are not of the Ministerie cannot so search themselves as we can, therefore they must come vnto vs, and if we vpon tryall say vnto them, Now you are fit, then they may come with cheerefulness; Gods Messenger vpon the conference had with them, hath bid them come, and therefore they may come with much more cheerefulness, and certainly shall find much more profit. But what measure of Faith is required, will some say? Surely this I will speake, no measure of Faith that Man can attaine, will serue in Gods Iustice, but any measure shall serue in the acceptance of Gods Mercie; If true Faith, though neuer so little and weake, be of good cheere, it shall saue thee; Let it proceed from a good cause, and yeeld good fruit within thee, and then as I said, though weake and small, yet it is accepted of God in Christ. It was the case of these Disciples at the same time: Were they Men of great Faith? No, of small Faith: for the most part were ignorant, at the least, doubting of the Resurrection of Christ, without which

which all Faith is in vaine, at the least, they were not so thoroughly perswaded as they ought to be, and yet well welcome, in those beginnings and rudiments of Christian Faith: He administred the Sacrament vnto them. And therefore let vs looke our Faith be true, and let vs desire and groane after more, and then though it be mixed with many doubtings and failings, yet the Lord will accept it, and in mercie will couer our infirmities in the obedience of Christ, and so we shall find the fruit of sauing Faith in the vse of this Sacrament:

He shall make it good vnto vs for
all sauing purposes.

(. . .)

The end of the eleuenth Lecture.

The end of the element lesson
 is to show the child that
 the world is a very
 wonderful place, and
 that there are many
 things in it which
 are not to be
 feared, but which
 are to be loved and
 admired. The child
 should be taught to
 look at the world
 with a sense of
 wonder and awe, and
 to feel that he is a
 part of it, and that
 he has a duty to
 perform towards it.
 This is the end of
 the element lesson.

The end of the element lesson



THE
TWELFTH LECTURE
Vpon THE SACRAMENT
OF THE LORDS SUPPER.



WE are now to divert and turne aside into the Argument of the Lords Supper, specially against this season of the yeare above all other, wherein not only those which are sincere in Religion, but even those that are counterfeited in Religion, pretend a kinde of conscience to come to receive the Lords Supper: The first head that we reduced all those things which wee purposed to propound concerning the doctrine of the Lords Supper, were the names and titles that are given to it, wee have shewed foure of them, namely, the Lords Table, the Lords Supper, the Communion, the New Testament: now we are to proceed to a fifth name or title that the Sacrament of the Lords Supper is stiled withall; that is, the memoriall or remembrance of Christs death: though the Sacrament be not expressely and in so many

1 Cor. 11. 26.

termes so called in any one place of Scripture; yet it is very necessarily and directly gathered both from the words of our Saviour himselfe, as also from the words of the Apostle Paul: from the words of our Saviour, *Luke 22. 19. Doe this in remembrance of me*: but much more plainly out of the Apostles words, *1 Cor. 11. 26. You shew forth the Lords death till he come*: the eating of this bread and the drinking of this cup is the shewing or setting forth of the Lords death till hee come: And these are the words that wee purpose, God willing, to insist upon for our proceeding in this business, *1 Cor. 11. 26. For as often as you shall eate this bread, and drinke this cup, you shew the Lords death till he come*. You know that names are justly given unto things, according to the nature of the things named: what is the nature of this Sacrament? the Apostle shewes here, that to eate this bread and to drinke this cup, is to shew forth the death of Christ by way of remembrance till hee come: therefore this is a fit and proper name to this Sacrament, the memoriall or remembrance of Christs death. Now because as you see this Text spends it selfe wholly in this very argument, therefore we will take it whole before us: and first we will shew the consistance of the body of the Text in it selfe: Secondly, the meaning of the words; and thirdly, the parts of the Text, and so proceed to the doctrines.

First, consistance of the whole body of the Text standeth thus: These Corinthians to whom the Apostle writes this Epistle, were newly converted

verted to the faith of Christ by *Pauls* ministry, and they made profession of this their faith by the use of Gods saving ordinances, particularly by the use of the Sacrament of the Lords Supper: Satan according to his wonted malice when he saw hee could not utterly deprive them, nor keepe them from the use of this notable meanes of grace, hee labours cunningly to infect and staine it, with sundry corruptions, thereby to defile them in the use of this Sacrament, and so to make it unprofitable to them: and surely in a short time hee prevailed greatly on their weaknesse herein, and brought in much disorder and abuse amongst them; yea such grosse abuses, that they poysoned their holy assemblies, verse 17. they came together not for profit, but for hurt, whereas this Sacrament was ordained for their profit and good, by this means it turned to their hurt; such grosse abuses they were as brought downe Gods sensible Iudgments upon them, verse 30. *for this cause many are weake and sicke amongst you, and many sleepe*: such as in a manner nullified the Sacrament to them, vers. 20. this is not to eate the Lords Supper, you doe so corrupt and staine it, that in effect you doe not eate it: one speciall corruption amongst them was this, verse 21. that they taryed not one for another, that so they might communicate together, but did prevent one another, they came to the Lords Table as to a scrambling Feast, first come, first served, a horrible abuse in the holy and religious feast of the Lords Supper. The Apostle so soone as he heard of these abuses, in zeale for

Gods glory, in conscience of his owne duty, and in a holy jealousie for the pure use of the Lords Ordinances, and in a fatherly care which hee had over these Corinthians, whom he had lately begotten to the faith, presently takes a course to reforme and redresse these abuses: and as the nature of all right and true reformatiōs doth require, that when things are out of square, they are to be refined and renewed, according to the first originall: so the Apostle being to redresse the abuses of the Lords Supper amongst them, he brings them backe to the first institution, to the first Lords Supper that ever was, and by that patterne frames his reformation: and there he rehearseth the institution, verse 23. *This bread is my body, &c. and this cup is my blood, &c.* there is the repetition of the institution: the application for reformation is in the 26. verse, *For as often as you eate of this bread, and drinke of this cup, you shew forth the Lords death till he come.* The summe of all, so farre as it concernes our present purpose is briefly this, as if the Apostle should have said to these Corinthians; O you Corinthians, you are much to blame that you suffer your selves to be so stained with so many corruptions in the Lords Supper, by name this is one, that you tarie not one for another to communicate together, but one prevents another, the rich eate before the poore come, as if we had more care of our bellies, than of Gods Religion and Christs sufferings, this is a grosse abuse, it was not so in the beginning: In the first supper that Christ instituted, then all the Disciples

Disciples were present, and did lovingly communicate together, and therefore if ever you looke to celebrate the Lords Supper with comfort and benefit to your owne soules, you must doe as they did, reforme this errour, and tarie one for another: Consider more particularly what a speciall Item the Lord Iesus gave them then, *Doe this in remembrance of me*, verse 23, 24. whereby hee enioynes all that come to the Lords supper, that their hearts and mindes be taken up, and wholly set upon the consideration of the death of the Lord Iesus, and all their passages in and about the Sacrament must shew forth and carie a relish of it; you must not minde your meat and drink, and hunger and thirst, as this abuse proves you doe; No, no, your mindes must bee wholly bent on Christs death, and surely if you be spiritually affected, and minde that soundly as you ought, you will have little minde of your bellies, but you will minde the body and blood of Christ, and shew forth his death till hee come, therefore reforme your selves, and purge out this corruption: This is the consistence and dependance of the Text.

The second thing is the meaning of the words themselves, *For as often as you shall eate of this bread, and drinke of this cup, you shew the Lords death till he come*: There is no great difficulty in the words, yet for plainnesse sake wee will goe over them with some familiar and easie exposition: whereby also we shal make way to our observations. These words in the 26 verse are *Pauls* owne words, and not Christs; the words before verse 26. and 25.

are Christs owne words, but these are *Pauls*; in the former verse it is said, *Doe this in remembrance of me*; as Christ himselfe speaking it: but here it is said, *You shew the Lords death*, as *Paul* speaking this concerning Christ: neither is this any wrong to our Saviour, that *Pauls* words should be sorted and joyned with his; because they both proceeded from the same Spirit, which was in Christ, as also in *Paul*, though not in the same measure; yet in such a measure even in *Paul* also, as that he was infallibly guided and freed from error thereby in all his writings that are extant among us: *Pauls* speech is here added to Christs speech, not as any new or diverse thing, but first, to confirme it, and give testimony to the truth of it; secondly, to expound it, and make it plaine for their understanding; thirdly, to apply it to them, and consequently to all the faithfull, as being so meant by our Saviour himselfe, and not to his Disciples onely, and so he performs the office of a faithfull Minister of Iesus Christ, which is to confirme his words as a witnesse, to expound them as an interpreter, and to apply it to them as a messenger sent to them for that purpose. It is said here in the first place, *as often as you eate*, which contains an intimation, that they did often communicate, and withall an admonition that it is a necessary duty to communicate often; it is spoken of here as a matter commendable in them, and therefore imitable in us: for he would never have enjoyed a second duty upon it, but that hee did approve the first: They must not thinke it enough that they

they have done it once, and that shall serve for all, nor to say they will doe it hereafter, though they omit it now, but as often as they doe the one they must doe the other; as often as they doe receive, they must thinke upon the Lords death. But some will say, What are we never to remember Christs death, but then when we communicate? Yes, this is not spoken by negation, as if we should never remember him but then; but by affirmation, that we must specially remember it then above all other times, as that Sacrament being instituted and sanctified specially for that purpose: next it is said, *So oft as yee shall eat, &c. ye shall shew*; where you see the Holy Ghost presseth it upon every one for his owne particular, shewing thereby that it is not enough that the Minister shew forth the Lords death for all them that bee there present, but every one is to shew it forth for himselfe: Further it is said, *Shall eat this bread, &c.* you see here hee speakes of the Sacrament, and he describes it by the use or the actual participation of it; thereby shewing, that the benefit of this Sacrament doth not consist in the seeing, or the having of it, but in the use and communicating in it. And note here further, that the Apostle calls it bread even after the words of consecration; it is bread still, and yet it is the body of Christ; in regard of the use it is altered, and is the body of Christ, but in regard of the nature of the creature it is bread still. Consider yet further, that he nameth not onely the eating of the bread, but the drinking of the cup together with it;

it; he saith not, Or drinke this cup, but, *And drinke this cup*: whereby we may see that they who separate the cup from the bread in the use of this Sacrament, as the Papists doe, they doe wickedly put asunder that which God hath joyned together: and this being spoken directly to the people, doth extend the words of our Saviour, when he said, *Drinke ye all of this*, as well to the people as to the Ministers: next it is said, *You shew forth the Lords death*, that is to say, you set it forth after a speciall and eminent manner; you shew it forth by your practice, for all they that truly receive the Lords Supper, doe as it were act the death of Christ, as a holy Tragedy, upon a holy and spirituall stage; the word may either be expounded affirmatively, you doe shew forth, or imparatively, as enjoining them that they must shew forth; both tend to the same effect, that this Sacrament is the very shewing forth of the Lords death: the word in the originall intends a shewing forth in the highest degree, with much seriousness and earnestnesse, as prescribing a zealous and affectionate setting forth of Christs death in the use of this Sacrament. It is said further, *the Lords death*, which we must not understand as if it were meant barely of his dying, or of his crucifying, but his death, together with the benefit and fruit of his death: and whereas hee calls it here the Lords death, it may seeme some contradiction: For if Christ suffer death, how should he be Lord, or if Christ be Lord, how should he dye? but if wee consider it well, we shall finde that it is a sweet medley

medley that the Apostle here makes, when hee saith it is the Lords death: Christ dyed as being man, but Christ even in his death shewed himselfe to bee the Lord that had the power over death. And because he that dyed was the Lord, thence it comes that his death is beneficiall unto us. As it is said, *Acts* 20. 28. God hath purchased his Church with his owne blood: as his blood being therefore effectiuall for the purchasing of the Church, because it was the blood of him who being man is God also. Lastly, it is here said, *till he come*; that is to say, in bodily presence to judge the world: Therefore he is now absent in body even from the Sacrament: if he were bodily present at the Sacrament, as the Papists say, then what need a memoriall of him till his comming? Hereby we see also that so long as we are here we need the helpes of Sacraments to strengthen our faith, and God hath provided that we shall have them so long as we need them, even till the end of the world; but when he comes then we shall have no further use of them; and therefore then they shall cease: all things are for us and for our good, so long as we need them we shall have them; but the things that are the Sacraments, Gods saving ordinances, shall utterly cease to bee, when wee shall have no further use of them. So much for the meaning.

The third point is the parts of the Text: first, an action to be performed, in the former part of the verse: secondly, a caution or condition, in the latter part: First, an action to be performed, the

receiving of the Lords Supper; wherein the Apostle offers to our consideration these things: First, the parts of the action; secondly, the frequenting of the action; the parts, *eate and drinke*; things diverse in themselves, yet both together making up one and the same action of receiving; as in our ordinary suppers we *eate and drinke*, and each differs from other, our eating is not our drinking, nor our drinking is not our eating: yet in the generall both make but one action, the taking of our supper: Secondly, the frequenting of this action, often, as this action is to be performed and done, so the doing of it is to be frequented, *as often, &c.* we must not make an annuall thing of it, to be performed once a yeare, a profane thing amongst Christians, but there must be an often frequenting of it. In the latter part of the verse is a caution or condition that we must performe in receiving, wherein principally is to be observed, first, the caution it selfe; shew forth the death of Christ: secondly, the frequenting of it, which is to be borrowed from the first part of the verse, *as often as you eate, shew forth the Lords death, &c.* for this is a particle common to the whole verse, and serue each part alike, as who should say, *As often as you eate this bread, and drinke this cup, so often you shall shew forth the Lords death.* Lastly, here is the continuance of this caution or condition, *till he come.* How long is it to continue, even so long as the world stands, till the Lord come to judgement. Who so ever thou art, thou must shew forth the Lords death
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in receiving this Sacrament till his comming, that is for the parts of the verse.

Now we come to the Doctrines: *For as often as you shall eate of this bread, and drinke of this cup, you shew forth the Lords death till he come.* Where you see that this speech of Paul is inferred by way of reason, from the words of our Saviour, verse 25: *Doe this as often as: do it in remembrance of mee:* the conference of both these speeches together ministers this profitable observation; namely, that the true and right remembrance of our Saviour I E S U S C H R I S T is our affectionate and religious remembrance of the death of our Saviour Christ: *Remember me,* saith Christ, verse 25. that is, saith Paul, *the Lords death,* verse 26. Remember it so, that you shew it forth, that is, religiously and affectionately. *Zach. 12. 10. I will poure upon the house of David, and upon the Inhabitants of Ierusalem, the spirit of grace, &c.* there is a promise of the Spirit to be poured downe on the faithfull under the Gospell; and one principall effect of it there mentioned is this, that they shall looke on Christ, that is, they shall remember him, and meditate upon him. Well, what is the principall object in Christ, that they shall set their meditations upon: his piercing, that is, his death and sufferings, when he was pierced with thornes, and nailes, and Speare: and how shall they be touched with this remembrance of him? Surely very religiously and affectionately, grieving and lamenting as for their first borne. Here then is the right remembrance of Christ, that is

our affectionate and religious remembrance of the piercing and death of Christ: *Rev. 13. 8. Christ Iesus is the Lambe of God that takes away the sinnes of the world.* But how doe the faithfull whose names are written in the Lambes booke of life apprehend him? Not simply as a Lambe, but as a Lambe slaine, that is, in his death and crucifying, that is the true and right apprehending of him. *Gen. 3. 15. The seed of the woman, &c.* when the Lord himselfe first published the Gospell, he propounds the seed of the woman to be beleaved in, that is, CHRIST, but with speciall reference to his death, for that is the very bruising of the Serpents head: CHRIST on his Crosse spoiled principalities and powers, *Col. 2. 14.* and the bruising of his heele there spoken of, is an intimation of the death and sufferings that the Devill and his Instruments should bring upon CHRIST; and yet these very sufferings of Christ shall break and destroy all their power: this was *Adam* and all the faithfull to beleave of Christ, and this is their true and right remembrance of Christ. This was shadowed in the sacrifices before the Law, as in the Passeover, *Exod. 12. 6, 7.* they should kill it, and strike the blood on the two posts, &c. what is the meaning of this? wee must carry the streames of our meditations on Christ towards his killing and death and blood: And so under the Law, *Heb. 9. 22.* almost all things are by the Law purged with blood: What is the meaning of this? That all that beleave in Christ, are thereby admonished still to have the eye of their mindes setled on the meditation:

tation of the blood of Christ, if ever they looke to bee purged from their sinnes by Christ, they must bee purged by the blood of Christ: so the Prophets set forth Christ in this manner, *Esay 53.* from the first to the seventh verse, hee that of all the Prophets spake most plainly of him, sets him forth principally in regard of his death, as he was wounded, and broken, and oppressed, and afflicted; the Prophet leaves them the best memoriall of Christ, and therefore he acquaints them with the death of Christ. The Apostles observed the same rule, *1 Cor. 17.3.* First of all I delivered unto you how that Christ dyed for our sinnes, no doubt but hee would teach them Christ so as hee might worke a most affectionate impression and remembrance of Christ in their hearts; and how doth he this? By teaching them Christs death first of all, as the chiefe and maine ground of all the rest. And looke how he taught them, so hee practised himselfe, *1 Cor. 2. 2. I esteemed not to know any thing amongst you, save Iesus Christ, and him crucified:* for his knowledge he esteemed to know nothing else; and so *Gal. 6. 14.* for his rejoycing, *God forbid that I should rejoyce in any thing but in the crosse of our Lord Iesus Christ;* and both these are spoken by way of exclusion, disclaiming all other knowledge and rejoycing in comparison of that, because that is the rise and ground of all the rest. To conclude, the Word and the Sacraments are purposely fitted to worke this remembrance in us. *1 Cor. 1. 18.* the word is called the preaching of the Crosse, that is it the Minister must specially preach, and

the people learne. *Gal. 3. 1.* the Apostle taught Christ and his death to them so plainly, as if hee had beene crucified amongst them; and so the Sacraments are fitted to this end, first, Baptisme, *Rom. 6. 3, 4.* we are baptised into his death, and buried with him in baptisme, and so the Lords Supper as you see here is to set forth the Lords death, &c.

The reasons: First, Christ in his death was most pleasing to God; and wherein should wee, or can wee bee better affected with the remembrance of Christ, than in that state wherein hee was most pleasing to his and our heavenly Father; God cannot properly be said to be pleased with his Sonne at any one time more than another, but we speake it after the manner of men, and by way of supposall, if ever God could be better pleased with him at one time than at another, it was at his death, *Ephes. 5. 2.* then he was an offering and a sacrifice of a sweet smelling savour to God. I but you will say, then God was most angry with him, pouring on him his fierce wrath and vengeance from heaven? True, he was most angry with him in regard of our sinnes which he beheld on him, and punished in him, but in regard of his owne decree thereby accomplished, and Christ his perfect obedience therein yielded; and the absolute satisfaction for our sinnes there made by his precious blood, even then God was best pleased with him, we feele it through Gods mercy, for we are sure it was his death and blood that we are reconciled to God by, and that God was pleased with

us for, and therefore Christ himselfe must needs be most pleasing to him in that estate.

Secondly, therein Christ shewed his greatest love and affection to us, and how shall we remember him with our best affections, but in that state wherein hee shewed most love and affection towards us? *Iohn 15. 13.* Greater love than this can no man shew, than to give his life for his friend: this love Christ hath shewed us, he gave his whole state for us; he spared not his precious body, his precious blood, his precious life, his precious soule for us, all these are precious, yea infinitely precious in themselves; yet hee thought nothing too precious to give for us, but exposed them all in his death to the wrath of God for our redemption; whosoever thou art that canst thus remember Christ, thou hast many strong bonds and motives to binde thee fast to thankfulness, and love, and obedience to God in Iesus Christ, and that is to remember him as thou shouldest remember him, he that can once speake by experience in his owne heart, as the Apostle doth, *Gal. 1. 20.* that Christ hath loved mee, and gave himselfe for me, will empty himselfe also, and say as the Apostle did, *I live, and yet not I now, but Christ Iesus lives within me*; his love to us in dying for us, stirres up our love to him in dying with him, and as the nature of true love is, to transanimate or transforme the lover into the thing loved, so we are turned as it were into Christ, we live not, but he lives in us; and surely we can never be perswaded to give over our selves thorowly to Gods service, till wee
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be brought unto it by the thorow meditation and remembrance of Christs death.

Thirdly, therein Christ hath beene most beneficiall to us, and wherein is he most worthy of our remembrance, but in that whereby we have most benefit by him, and that is his blood or his death: *We have reconciliation by his blood, Rom. 3. 23. Redemption by his blood, Heb. 9. 12. and forgiveness of sinnes by his blood, 1 Iohn 1. 7.* all good things temporall and eternall are purchased to us by the merit of his death, and contrary all evill things are thereby turned away: Why doe wee remember Christ? Not because of any good that he receives from us, but because of the good that we receive from him; now his death is that whereby we receive greatest good from him, yea in some sort all the benefit that ever we enjoy by him, his Incarnation, Resurrection, Ascension, are so farre forth beneficiall unto us, as they have reference to his Death, and therefore except we remember Christ in his death, howsoever we remember him otherwise, it is no true remembrance of him at all.

Lastly, therein he shewed himselfe most powerfull and victorious over his and our enemies: *Heb. 2. 14. He hath destroyed through death him that had the power over death, that is, the Devill. 2 Cor. 14, 15. He hath nailed our sinnes upon the Crosse, and there hath spoiled principalities and powers, how can we remember him better, than in state wherein he gave the utter overthrow and deadly stroke to all our enemies? he told them that it was then their*

their very houre and power of darknesse, and it is true to doe what they could, but not what they would, for that was but as it were a mocke to them, for indeed it was their very houre to be destroyed, and his very houre to triumph over them, as our Saviour himselfe speaking of his death, shewes plainly, *John 12. 31. Now is the judgement of this world; now shall the Prince of this world be cast out:* If there were a Champion that should undertake a combat for us, and overcome our enemies, wee would not consider so much other circumstances of his person or state, but specially his carriage and behaviour in managing our combat, and his act of overcoming. Christ our Champion hath overcome all our enemies in his death upon the Crosse, and therefore that is the fittest object for our hearts to be set upon in the remembrance of Christ.

The Vses: The first use serves for reproofe of those that are so nice and dainty, that they cannot endure to meditate on Christs death, the matter of his resurrection, and ascension, and glorification, are pleasing unto them, but the matter of his death that is harsh and distastfull: all of us could be content to goe with Christ to Mount Tabor where he was transfigured, that we might see his glory; but we are loth to goe with him to mount Calvery where hee was crucified, to taste of his sufferings: the Iewes bewrayed this humour in the corrupt nature of man, when they said, *Let him come downe from the Crosse, and we will beleeve in him:* If Christ could be separated from his crosse

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and sufferings, and from his death generally all would be forward enough to take hold upon; but let us know, that except we have our part in Christ crucified, we shall never have our part in Christ glorified; the crosse of Christ was his way to glorie, and our due meditation and participation on his Crosse, is the onely way for us to come to the participation of his glory. But some will say, to thinke upon Christ crucified, and slaine, and murdered, and tormented, these be bloody thoughts, how should we digest them? I answer; First, it is needfull for us that we should bee possessed with such bloody thoughts, that thereby we may bee brought to see and take notice of the ugliness and fearfulness of our sinne: but secondly, wee doe not dwell in the grosse and carnall meditation of his wounds and blood-shedding, as the Papists doe; but we are spiritually minded in the meditatio of his death and therein we behold Gods decree, in giving his Son for our redemptio, & his wrath against sinne, and his mercy to us in the forgiveness of our sins, and this is it that makes our meditations and thoughts of Christs death to be most comfortable and heavenly thoughts.

Secondly, this teacheth us that wee should labour to bee skilfull and well practised in the meditation of Christs death, and to have our eye continually upon Christ crucified: That which our Saviour said to Thomas, *John 20. 27. Put thy finger here, and see my hands, and put it forth, and put it into my sides*, though it were spoken there of his materiall wounds, yet every one of us must take

take it spiritually to be spoken to our selves : wee must put our fingers & our hands into the holes of his sides, we must dive deep by our meditatiōs into the secret mysteries of his death, that thereby we may become his true beleeving *Disciples*: the death of Iesus Christ is of all other things most serviceable, and profitable, and comfortable to us even in respect of all the parts of Religion : Wouldest thou behold the love of God towards thee, and know how dearly hee loves thee ? See it in the death of Christ ; God hath given his Sonne not onely to become man for us, but even to dye for us, and to endure the greatest extremities for us that ever could be thought upon ; here is a cleere glasse wherein we may behold the height, and the depth, and the length, and the bredth of Gods love towards us : touching the forgivenesse of our sinnes, every one would faine bee perswaded of it ; but we can never attaine to any sound perswasion thereof, till wee search and see thorowly into the death of Christ. Gods wrath against sin is infinite, and it passeth all our apprehension to conceive how hee being so just and righteous can possibly forgive a sinner, till by our thorow acquaintance with the death of Christ, we finde therein infinite matter of satisfaction to Gods infinite justice : so in our hatred to sinne, we can never loath sinne as we should doe, but by looking into the death of Christ, where we see that it was so loathsome and so odious to God, that it did kindle Gods infinite wrath even against his owne Sonne, having taken our sinnes upon him : when

we consider this right, then wee begin to fall out with sinne, and to hate it, and to desie this cursed brat of the Devill, that hath brought the Sonne of God to such a cursed and shamefull death: so in our mortification, we can never attaine to any true measure of it, till we have toyled our selves in the due meditation of Christs death; when we see and consider that Christ himselve hath suffered such things, afflictions, temptations, infirmities, death it selfe, then we begin to dispence with our owne mindes, and are contented to suffer together with him, and to mortifie our flesh, and to crucifie the old man, and with patience to undergoe and endure all the fiery tryalls. It is the Apostles rule, *1 Pet. 4. 1, 2.* so in the matter of temptation, the best helpe and strength wee have is Christ crucified: *Rev. 12. 11.* they overcame Satan in the blood of the Lambe. When the Tempter comes, our faith presently takes hold upon the blood of the Lambe, upon the death of Christ; we know that by that Satan was overcome, and so by that we have comfort against temptation; we consider we have crucified Christ by our sins already, and therefore we will not harken to him to crucifie him the second time; we consider that all the promises of God are sealed up unto us in the blood of Christ, and thereby wee stand fast striving, and suffering, and waiting upon God in faith and patience, and so we overcome the enemy in the blood of the Lambe: so in our expectation of any good thing to come from God, first, wee are perswaded that Christ died for us, that
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God spared not his owne Sonne, but gave him to death for us, and thence we doe comfortably conclude, how shall he not with him give us all things also? *Rom. 8. 32.* In the matter of our perseverance we still are fearfull, and faine we would be comforted how we should persevere: Meditate soundly upon the death of Christ, and there thou shalt have sound comfort for thy perseverance. *Rom. 5. 9, 10.* If God reconcile us to himselfe by the death of Christ when we were his enemies, much more now being reconciled by his blood we shall bee saved by his life: the Lord that hath shewed us so great mercy as to bring us out of the state of sin and damnation when wee were his enemies, will surely so uphold us being reconciled unto him, that wee shall never finally fall into that cursed state againe. Lastly, for the matter of our repentance, we can never truly repent till we meditate soundly upon the death of Christ. *Zach. 12. 10.* *They looke upon him whom they have pierced,* and then they lament and be sory as for their first borne; when they see him pierced, and consider that they have pierced him, then they shall lament. In that Sermon of *Peter, Acts 2.* whereby so many were converted unto God; though many powerfull and profitable instructions were delivered, yet they were never thereby stung till hee tells them in verse 36. *This is Iesus, whom you have crucified;* this went as a dagger to their hearts, for presently they were pricked in their hearts, and cryed out *Men and brethren, what shall we doe?* verse 37. here beginnes repentance, when they see they have

crucified the Lord of life, and so it is with us, when once the Holy Ghost takes us along into the meditation of Christs death, and presseth it soundly upon our hearts, that we be they that have crucified the Lord of life, then we are astonied and at our wits end, and then we repent and forethinke our selves of the evill we have done : we can never understand what a broken heart is, till we find our owne hearts broken with the meditation of the death of Christ ; when we consider advisedly with our selves concerning Christs sufferings, what an agony he endured in the garden where he sweat water as it were drops of blood, and was faine to be comforted by the Angels, and when we thinke with our selves that we heare him complaine as though we were present with him, *My soule is heavie unto the death* ; when wee consider him how his hands, and feet, and sides were wounded, and nailed, and pierced upon the Crosse, and how tender his pretious body was ; one goring to him in his sinlesse body being more to him than many thousands to our bodies that are hardned with sinne ; and when we consider what a fearfull complaint came from him in the anguish of his soule, *My God, my God, why hast thou forsaken me ?* how can we chuse if wee have any tender nesse of bowells in us in the world, but melt and bee broken in our hearts, and spend our spirits, in the compassionate meditation of such a wofull spectacle : but then if we consider further that all this was endured for us ; Innocent Lambe, hee had done nothing amisse, but it was all for us and for

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our finnes: This should make us more broken hearted at the thought of these things; yea if wee had but good nature in us; for who is there among us, who being condemned to dye, if any other should take our death upon him, but wee would bee wonderfully moved in the thought of his death; how much more then ought we to be compassionately moved at the thought of that cruell and shamefull death which the Sonne of God endured for us; I say if we had but good nature in us: But consider lastly how that he hath not only endured these things for us, but that wee in a despitefull manner have brought all these things upon him, and see if we have not just cause to breake our hearts asunder with griefe at the thought of Christs death; the Iewes hands were the outward instruments, our finnes the actors, they cryed out on earth to Pilate, *Crucifie him, crucifie him*, but our finnes cryed out in heaven to God much lowder, *Crucifie him, crucifie him*, and that was the voice that prevailed and brought him to that shamefull death; when the sinfull soule considers this with it selfe, I have crucified the Lord of glory, I have killed the Lord of life, then the heart melts and relents, and is gored and pierced with these thoughts as sensibly as our Saviours body was with the nailes and speare; and the blood did not more freely gush out of his sides and body, than bleeding teares doe gush out of a broken heart and wounded spirit of a poore wretched sinner, thus affected with the meditation of the death of CHRIST.

Lastly,

Lastly, this teacheth us what manner of remembrance of Christs death it is wee must labour for, it must bee both religious and affectionate; the Jewes remember Christs death, but not religiously, they doe it in scorne and hatred of him; Hypocrites remember Christs death, and that as a matter of religion as they professe, but it is without affection, and without truth; but thou that desirest to remember Christ rightly and savingly, thou must labour and see that thou remember him religiously and affectionately; remember it with thankfulness to God, with compassion to Christs sufferings, with hatred to thine owne sinne, with faith in Christs pretious blood, and with a true desire and endeavor to be like to him in his death by thy mortification; how wondrously doe men erre, touching this duty, they will say we remember that Christ dyed for us all, & so pass it over as a sleight thing: some will goe further, and meditate upon it once a yeare, or upon Good Friday somewhat more than ordinary; alas this comes farre short of the right remembrance of Christs death; whosoever thou art that lookest to be saved by the death of Christ, see thou make it thy daily and continuall meditation, and labour to grow acquainted with it every day better than other, and take this for the conclusion of all, so much as thou dost meditate religiously and affectionately on Christs death, so much interest thou hast in Christ, and in his salvation.

The end of the twelfth Lecture.



THE
THIRTEENTH LECTURE
Vpon the SACRAMENT
OF THE LORDS SUPPER.



IN 1 Cor. II. 26. it followeth, For as oft as you shall eat this bread, and drinke this cup, you shew the Lords death till he come. This being the portion of Scripture which through Gods direction we have already entred into for our preparation to the Lords Table, and the next Sabbath God will give purpose to communicate in the Sacrament of the Lords Supper: therefore according to our wonted manner wee are now to consider of some meditations, whereby wee may be the better fitted to the holy participation of that saving ordinance of Iesus Christ: who have entred, as you may remember, into these words already, and have shewed the drift of them, and the dependance of them with that which went before.

fore; we shewed you the parts of them, that this verse consisteth of two parts; as first, an action performed in the former part of the verse, *As oft as you shall eat this bread, and drinke this cup*: Secondly, a caution or condition, that this action is to be performed withall, in the latter part of the verse, *Ye shew the Lords death till he come*. I will not make my repetition of that which I have spoken before, we spake onely of that which concerned the coherence and dependance of this verse with the former, that whereas our Saviour saith in the verse going before, *Doe this in remembrance of mee*, the Apostle saith here, *As oft as you doe this you shew forth the Lords death till he come*.

Now then wee are to come to the handling of the parts of the verse; and first to beginne with the action in the former part of the verse; wherein we are to consider these two things: First, the parts of the action, *The eating of this bread, and drinking of this cup*; whereby the Apostle describes the Lords Supper. Secondly, the frequenting of the action, *As oft as you shall eat this bread, and drink this cup*: the parts of the action are the eating of the bread, and the drinking of the cup. To begin with that, there be sundry other actions of much use and significancy in and about the Sacrament of the Lords Supper, as namely, the blessing of the bread, the breaking of the bread, and the distributing of the bread, and such like; but because that this here, the eating of the bread, and drinking of the cup, because this action is the accomplishment of all the rest, (for all that is done besides in the

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Sacrament of the Lords Supper, the blessing of the bread, the breaking and distributing of it, tends to this, namely, that the receiver may profitably eat and drinke, and comfortably communicate in these holy mysteries) therefore the Apostle makes mention of this action onely, as this I say being the accomplishment of the rest; even the eating of this bread, and drinking of this cup: we are here therefore to consider of some particulars; and the first particular that here we are to consider of is this, that the Apostle being here to describe the Sacrament of the Lords supper, he doth describe it and set it forth by a matter of action, or a matter of use: He describes the Sacrament it selfe by the use of the Sacrament, by the *eating of the bread, and the drinking of the cup.*

The matter that hence wee are to observe, is this, namely, That the Sacrament of the Lords *Doctr.* Supper, as well in regard of the nature of it in it selfe, as also in regard of the benefit of it to us, doth wholly and altogether consist in the participation and use of the Sacrament, I say both for the nature of it, and likewise for the benefit of it; for the Apostle speaks here of both: he speaks of the nature of this Sacrament, as appeares by the rehearfall of the institution in the three verses before going, wherein the nature of the Sacrament is fully set forth: and likewise he speaketh of the benefit of the Sacrament, as appeares by the application of that institution, as also by the whole discourse he makes from the sixe and twentieth verse to the end of the Chapter. For explication

of this doctrine, understand, that the Sacrament is then said to be in use, when it is used, administered, and received according to Gods owne ordinance, then is the Sacrament in use, so long as the Sacrament is thus in use, so long it is in the nature of a Sacrament, and so soone as this use ceaseth, so soone ceaseth the nature of the Sacrament in that particular: So for the benefit of it, the Sacrament being thus used there is much benefit to be received by it, but without this use there is no benefit to be had by it at all; it is true, the benefit of the Sacrament to the faithfull receiver continues with us after the receiving of it, and we finde benefit, and comfort, and sweetnesse by it, but because the benefit doth arise wholly and onely from the use of the Sacrament, therefore the doctrine stands firme, namely, That the Sacrament of the Lords Supper, as well in regard of the nature of it in it selfe, as also in regard of the benefit of it to us, doth wholly and altogether consist in the participation and use of the Sacrament; the Apostle speaking of the Sacrament both in the nature and use of ~~it~~ hee speaks of a matter of use, *So oft as you eat this bread, and drink this cup, you shew the Lords death till he come*: It is not onely to have it, but to eat it and drinke it: For proove of this point, take Christ his example; *Matth. 26. 26. Iesus tooke bread, &c.* there was bread there, and there was wine at the feast of the Passover; but the bread and the wine did not make it the Sacrament of the Lords Supper: no, saith the Text, *Iesus tooke it, blest it, brake it, and distributed it,*

it, saying, *Take, eate, this is my body*: So likewise he did the cup. This was matter of action on his part, then likewise matter of action on the receivers part; questionlesse, as hee gave it them, so they received it of him, and as he bade them eate it and drinke it, so they did eate it and drinke it; this is cleere in *Marke 14. 23.* concerning the cup (he saith) *They did all drinke of it*: and the same is to be understood proportionably concerning the bread: here then is all matter of action and doing; whereunto if ye adde, that Christ saith, *This is my body, and this is my blood*, and so no doubt but they did so beleve it in their measure, and accept of it; here still you see is all matter of action, both on Christ his part, saying, and doing, blessing, breaking, and distributing; and on the receivers part, they tooke it, they eate it, they drinke it, and were thankfull to Christ for it; this matter of action and use it was that gave it the nature of a Sacrament in it selfe, and made it beneficiall to them. Agreeable to Christ his example was his command, *Doe this in remembrance of me*, *Luke 22. 19.* what is it that here Christ enjoynes his Apostles? why, surely the whole worke of the celebration of the Sacrament of the Lords Supper, that they should doe that which they had seene him doe, to the end of the world, they and their successors should from time to time observe it as a perpetuall ordinance, for so our Apostle expounds the words; whereas Christ saith, *Doe it in remembrance of me*, the Apostle explaines it and saith, *Doe this as oft as you doe, &c.* giving us to under-

stand, that it was not a matter that onely concerned that present action wherein Christ and his Disciples were employed, but that it is an action that concernes both Minister and receiver to doe in every Sacrament to the worlds end : marke upon what termes he doth commend that to them, still he puts it in a matter of action, let this be your use and practice, the bread and wine must bee taken, blessed, broken, and distributed, eaten and drunken, or else it is no Sacrament in it selfe, nor any benefit to you : so in 1 Cor, 10. 16. The bread which we breake, is it not the communion of the body of Christ? the cup of blessing which wee blesse, is it not the communion of the blood of Christ? It is not the bread that is the communion, &c. but the breaking of the bread, and such other actions as do accompany the Sacrament, that Christ hath appointed; and the Apostle in the seventeenth verse saith, *For weethat are many are one bread, and one body, because we all are partakers of one bread*; still what he saith concerning the Sacrament, he speakes it in regard of the use and participation of it : so in verse 21. *You cannot be partakers of the Lords table, and of the table of Devils* : still he describes the Lords Table by the use and participation of it, and so generally throughout all the Scripture : and in the eleventh Chapter, the Apostle here saith, verse 20. *When you come together therefore into one place, this is not to eate the Lords Supper* : do you think it is to be made partakers of the Sacrament, for one to eat, & not the other? no, this is not to eat the Lords supper: It is not the

the Lords Supper except it be eaten and in use, as the Lord himselfe hath ordained it. *Act. 2. 42. And they all continued in the Apostles doctrine, and fellowship, and breaking of bread:* there you see the Sacrament of the Lords Supper is still described by a matter of action and of use, by breaking of bread.

The reasons: One reason is drawne from the *Reason 1.* use and nature of the Sacraments of the former Testament, they consisted altogether in action and in use, for the nature and benefit of them. Circumcision, what was it & why, the cutting off the fore-skin of the flesh: altogether in action. The Paschever must be killed and eaten: there had wanted the nature of a Sacrament, unlesse there had beene killing, and eating; neither was there any benefit by it, without they fed upon it: so it is in ours, ours being the same in substance with theirs. The Papists, which are our adversaries, and very hot against us in this doctrine, (and it is a very materiall difference betweene them and us,) they grant (indeed) that in the Sacrament of the former Testament it was so, but say they, it proves not that it should be so now in the Sacraments of the new Testament; the Sacraments of the former Testament, they were but shadowes, but ours are the substance; and therefore the reason holds not, say they. We will not now dispute whether ours and theirs are the same, though we can prove it as cleere, as the Sunne at noone day, that they are the same in substance: God forbid that any should thinke that wee should bee saved by one meanes, and they by another for matter of substance.

stance. But not to stand upon that. Put the case it were so, that their Sacraments were shadowes, and ours the substance, the reason holds much more strongly: for if it were so then in the Sacraments that were but shadowes, that they consisted altogether in action and use, then much more our Sacraments that are in substance: those Sacraments that have more action and use about them, are commonly most lively and powerfull; the more action and use a Sacrament hath, the more life and power usually is in the Sacrament to the receiver: unlesse therefore wee will make the shadow to have more life and power than the substance, the Sacraments of the old Testament must not consist in action more than the Sacraments of the new; if they yeeld that the nature of them stood in the action and use of them, then ours must doe so much more: so then the reason holds very strong, that the Sacraments of the former Testament consisted altogether in the use and participation of them, and therefore so must ours.

Reason 2.

The second reason is drawne from Baptisme, the other Sacrament of the new Testament: Baptisme and the Lords Supper, a sweet paire of Sacraments that the Lord Christ Iesus hath instituted; like two breasts for the nourishing of the Church to the worlds end: it is so in one of these breasts, and therefore it is so in the other; it is so in Baptisme, therefore it is so in the Sacrament of the Lords Supper: it is so in Baptisme, that consisteth both for the nature and benefit of it, in the use

use of it, the water is not Baptisme, though it be never so hallowed, as the Papists say; but the washing of water, and the use of it, that is Baptisme; if so be that there should be water, and that water should be consecrated, as they call it, yet if there be not a receiver, or one to be baptised, or if there were a party to be baptised, and a Minister to baptise, yet without he be actually baptised, it were no baptisme: Well, that the Papists grant in the matter of Baptisme, but it is not true in the Sacrament of the Lords supper (say they :) Baptisme consisteth onely in use; but saith the Councill of Trent, It is a great prerogative that God hath vouchsafed to the Sacrament of the Lords supper, that whereas all other Sacraments have their nature and benefit by the use of it, yet this Sacrament of the Lords supper hath this prerogative, to retaine the nature and benefit of it, when the use of it ceaseth. This they say, if they could prove it; but they cannot shew us any such prerogative out of the word, thus to advance the sacrament of the Lords Supper above the sacrament of Baptisme. We know this, that in each of these sacraments every faithfull beleever doth receive Christ and all his benefits, I say, in Baptisme, as well as in the Sacrament of the Lords supper. *Gal. 3. 27.* By Baptisme we put on Christ: and what can we doe more in the Sacrament of the Lords supper? Likewise by Baptisme we are incorporated into Christ, into the death and resurrection of Christ, *Rom. 6. 3, 4.* What can be done more in the Sacrament of the Lords sup-

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per than this, *By Baptisme we are washed and renewed by the Holy Ghost, Tit. 3. 5.* What can be done more in the sacrament of the Lords supper, than is in Baptisme? Therefore if so be that the Sacrament of Baptisme bee of no force nor benefit without the use, why should the Sacrament of the Lords supper be of force and benefit to us without use? Again, if the sacrament of the Lords supper bee of force without use, why then should not the Sacrament of Baptisme? There can be no reason given of it, it is nothing else but a fancy or dream of theirs, in thinking that Christ is bodily present in the Lords supper, and that drives them to speak many strange things contrary to all reason and religion.

Reason 3.

The third reason is this: There must be a due proportion betweene the Sacrament and that which is represented by the sacrament: now, what is represented by the sacrament of the Lords supper? Why, Christ himselfe, the death of Iesus Christ; and the death of Christ Iesus consisteth altogether both for the nature and benefit of it, in matter of action and use. First for the nature of Christ his death: Christ had not dyed unlesse his body had beene broken, and his blood shed. Then for the benefit of the death of Christ, no man shall have any benefit by it any further than they apply it, and receive it by the hand of faith: If it be so then in the thing represented by the sacrament, then it is so in the sacrament it selfe. And surely they that make the sacrament of the Lords supper to be a matter of saving benefit being out of use, they

they advance it above the death of Christ, because that is not in force, but so farre as it is in use and action.

The fourth reason may bee drawne from such things as the Sacrament of the Lords supper is compared unto. First, it is compared to a plaister, because that it is as it were a spirituall plaister to cure our spirituall sores, sinnes, and infirmities, through the ordinance and blessing of God: wee know in a plaister there must bee used many simples and ingredients, yet all they doe not make a plaister, till they bee tempered together by Art, else they make none: well, when they are so tempered, what good will this doe to him that needeth it, without he apply it to the sore? surely no benefit at all: it is not a plaister, at least not in the benefit of it to him, no further than he applies it unto the sore. So likewise for the matter of a seale; the sacraments are compared unto seales: put the case there be a seale, and there bee wax, and the seale be put unto the wax, yet if they bee not put unto the writing, it gives no assurance of benefit to him to whom the conveyance is made. Lastly, in the matter of a feast; as the sacrament is called a feast, let there be much meat, and many guests at the feast, yet all this makes it not a feast, unlesse they doe eate and drinke; but it is their meeting, their eating and drinking that makes it a feast, and makes it likewise beneficiall to them that eate of it. If it be so in these things, then it is so in the sacrament of the Lords supper: though there bee bread & wine, and it be broken and poured forth,

yet notwithstanding if it bee not used, and eaten and drunken, it hath neither the nature of a sacrament, nor the benefit of a sacrament to any of us.

7/c 1.

The first use is matter of reproofe; first, of a Popish doctrine; and secondly, of a Popish practice. First of a Popish doctrine. The Popish Church holds and maintaines very stiffely, That the sacrament of the Lords supper still continues in the nature of the sacrament, and the bread still continues the body of Christ after the use of it ceaseth: and the Councill of Trent holds all other accursed that are contrary minded. For their curses we regard them not, for a curse causelesse (saith Salomon) *flies like a Bird in the ayre that leaves no impression behinde it*: so their curse upon us being causelesse, we are never the worse for it. But for their doctrine, that is false and damnable, that the sacrament of the Lords supper continues to be a sacrament when the use is finished. There is no warrant, nor colour of warrant for it from the Word; never any Papist did, nor can alledge any argument or tittle out of Scripture to prove this: we for our parts have proved it by many places of Scripture, that the sacrament is a sacrament meerly in the use of it; and the nature and benefit of it consisteth in the use and participation of it; wee finde the Scripture never speakes of it otherwise but as an action and use, and therefore see whether they are the sheepe of Christ, or we: *My sheepe heare my voyce, and follow me, &c.* we have the word of God to goe before us, Christ and his Apostles say

say so. That the nature of a sacrament consisteth in the matter of action and use, thus we rest satisfied & go no further; we will not hearken to the voice of strangers, that go farther and define what it is after, to say that it is beneficiall as well after as before: see if they deserve not that curse they pronounced against us. So much for their opinion. Now for their practice grounded upon this doctrine, to give you a taste; first, in shewing of the sacrament; the sacrament after it is consecrated, being lifted up by the Priest, and beheld by the people, oh this is a great part of Gods worship with them: It is a strange thing that men should be so besotted.

Secondly, they keepe it, and reserve it usually in a box till it be mouldy and unsavoury, and yet still they hold it to bee the Lords body, and (as they say) they doe many miracles with it.

Thirdly, they doe not onely thus, but they carrie it about with them, when they travell in the streets and other places, as a preservative against sicknesse and other evils: these and such other like fopperies are used in the Popish Church, upon this false ground, that being once dedicated to the use of the sacrament, as they suppose, it must needs alwayes have the same force and power, so long as it continues: wee may referre it to the judgement of any indifferent understanding man to judge, whether hee thinketh they or wee doe come nearest to the meaning, and true institution of Christ. We are sure that Christ tooke bread, and commanded us so to doe, to take the bread,

to blesse it, breake it, and distribute it; but wee are sure that he never commanded it to be caryed about, for any such superstitious uses as they doe. I doe not doubt but there be many that have occasion to travell into places where these and such like superstitions are used, if they have any understanding, or any taste of Religion, they will grow into a greater hatred and detestation of Popery in seeing that which they doe, than wee doe, or can doe by the hearing of these things: and therefore if any shall come to see any such things, labour to be fenced with this preservative; let us know, the sacrament is excellent in the use of it, otherwise it is of no force after the use, but to put any superstitious holiness in it: that it is in force afterwards, we have no warrant for it from the Word, and therefore let us hate it as an abominable superstition.

Use 2.

The second use, it teacheth us resolution how to settle our mindes concerning the truth of God in this case, never any benefit to be had by the sacrament of the Lords supper, but onely so farre forth as we partake in the use of it, according to Gods saving ordinance. It is true, a man may feed on Christ by faith, though his faith be not lift up by such helpes as the sacrament is: but if thou wouldst have it to helpe thy faith, thou must eate it, and drinke it: he that lookes to have any benefit by the sacrament, must communicate in the use of the sacrament. It is not enough for us to stand by, and looke on, and for others to doe it; but we must doe it for our selves. It is true (indeed)

deed) that God hath promised a blessing to his owne ordinance, but yet with this condition, that we use them in their owne kinde, and so as he hath appointed and ordained them; but if wee apply them not, or use them otherwise than God hath appointed, he is freed of his promise, neither can we expect any blessing from God.

The third use: It ministreth unto us matter of *Use 3.* exhortation: it teacheth us, seeing it is so that the sacrament is only beneficiall in the use of it, therefore let us labour to frame our selves to a frequent use of the sacrament of the Lords supper, there is no benefit without the use of it, by the use of it there is much benefit, and singular profit and comfort; as the assurance of Gods love and favour, assurance of the forgivenesse of our sinnes, and reconciliation with God, and grace from God, to preserve us from sinne, that wee fall not finally, and many such like helps there be: Therefore seeing without the use of it there is no benefit, and by the use of it much benefit, let us stirre up our selves to use it frequently: And when thou comest to it, see thou bring not thy mouth, and thy body and hands onely, but thy soule, thy heart, thy faith and thy spirituall man; that while the one is imployed in the bodily eating of bread, and drinking of wine, the other may be imployed in the spirituall eating of the body, and drinking of the blood of Christ: bring the whole man to be imployed in this worke, and so shalt thou then communicate in the whole benefit of the sacrament: Always provided, that still we stir up our selves

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to matter of action in the use of the Sacrament, that we stirre up our mindes and scoules to an actual beleeving, an actual discerning, and an actual receiving of Christ and his merits, and an actual applying them to our poore soules : then shall we be sure to have the benefit of the Sacrament : still know the benefit and nature of the sacrament consisteth in the use of the Sacrament, and therefore the more we stirre up our selves to those actions that accompany it, the more benefit we shall receive by it : And this is that that makes many that come here to the Lords Table, and that are made partakers happely of the nature of it, yet (notwithstanding) they faile of the benefit of the Sacrament. What is the reason ? Surely the fault is their owne, because God hath appointed it to be a matter of action, and doing, and they perform not those actions that God hath enjoyned them unto, they doe not apply Christ to them by faith, they eate, and drinke, and yet doe not actually discern the Lords body. So much of that first particular that is to be considered, namely, That the Apostle describing the nature of the Sacrament of the Lords supper, hee describes it in regard of the use and benefit of it.

The second point that we are to consider, is this, (namely) that whereas the Apostle here in this speech makes mention of the outward elements in the Sacrament of the Lords Supper, the bread and the wine, hee calls them by their owne proper names; *eate this bread, and drinke this cup*, that is, *this wine*; hee calls them, I say, by their
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owne proper names, that is, by the names of the signe, not by the names of the thing signified: hee doth not say, As often as ye shall eate this body, and drinke this blood; but, *As often as ye eate this bread, and drinke this cup*; and this he doth after the blessing and consecration to this sacred use, and that appeares by the circumstance of the Text: For looke what bread our Saviour spake of in the former words, that the Apostle speakes of here, seeing he inferres it by way of reason. Now that which Christ spake of in the verse going before, was bread, after it was blessed and consecrated, bread, in the use of the Sacrament, and so the Apostle calls it bread still: and so likewise it appears plainly by the whole drift of this part of the chapter: where the Apostle speakes of the bread in the use of the Sacrament, namely, after consecration.

The point of doctrine that hence wee are to observe, is this, namely, That howsoever the creatures of bread and wine used in the Sacrament be consecrated by the institution and blessing of God, to a spirituall and sacred use, yet they are not thereby changed out of their nature and substance, but still, for their nature and substance, they continue the same creatures as before, the same bread, and the same wine; bread still, as it was bread before. No man will suppose that the Apostle doth nick-name them. Seeing then the Apostle calls it bread, after the blessing and consecration of it, and the Apostle cannot be suspected to nick-name them, therefore out of question it must be so reputed, that it continues in the

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nature of bread after consecration: the Apostle doth not call it so here onely once in this chapter, but three severall times, 26, 27, 28. verses: if so be he had spoke it but once, we might have thought it to be an improper speech: but speaking so of it often, this shewes it is the true name & title that is due unto them, and that they are the very same creatures as they were before: And the Apostle doth not onely call them so here, but elsewhere, as in 1 Cor. 10. 16, 17. *The bread which we breake, is it not the communion of the body of Christ, &c?* mark, he calls it bread even in the breaking, or in the use of the Sacrament: It is blessed before it is broken; and it is bread when it is broken: *The bread which we breake, is it not the communion of the body of Christ?* therefore it is bread after the blessing. Now the Apostle goes further, and saith in the seventeenth verse, *For we that are many, are one bread, and one body, because we are all partakers of one bread:* The Apostle doth not onely call it bread, while it is in the Ministers hand, but when the people receive it, and partake of it, he saith, *you are partakers of bread:* still it is bread, notwithstanding the blessing. And though by the blessing and institution of Christ, and the promise of God, it be consecrated to a holy use, it still continues bread, and loseth not the nature and substance thereof. It is strange to see how miserably the Papists do shuffle and shift to avoid this very argument in this place, because the Apostle is so plaine and expresse that it is bread. To give you a taste of it, because it is a matter of great controversie betweene us and the

the Church of Rome: they would avoid the force of this reason, therefore you shall see how they expound it: This bread, say some of them, (I will not tell you of the meanest, but some of the best and greatest Champions amongst them) it is called bread, not because it is bread, but because it was bread, by a trope and figure, because it was made of Bread. Marke, it is called so by a trope and figure: Vnderstand thus much, when as wee say that the words of Christ, saying, *This is my body*, are to bee understood figuratively, they exclaime against us for it: What (say they) will you have a trope and a figure in the Sacrament? that is ridiculous: and yet to serue their owne turne they will have tropes even in the Sacrament. But to goe to the sense of their answer: This is called bread (say they) because it was bread: as *Mat. 11. 5.* *The blinde receive sight, the halt goe*; marke, say they, they are called blinde, though they receive their sight, because they were blinde before; and they are called the halt, because they were so before, though they goe now: so this is called bread, because it was bread before, but not so now, but meerely the body of Christ. Take it so: apply this exposition to this place, and then see what a speech they will have the Apostle to make; As oft as ye eate this bread, which before was bread, but now is not, you shew forth the Lords death till hee come, it was so, but it is not so: why then should the Apostle tell them it is bread? The comparison is very unlike: they were called blinde, because they were blinde before; but that blindness

which they had before is taken away, and so they are said now to see. If they can shew us that the substance which was in this bread before, is utterly destroyed by the words of consecration, then we shall beleeve that it is called bread, because it was bread; but else we must beleeve that as it was bread before, so it is bread still; and is so called here by the Apostle, because it is now bread in regard of the present state of the thing. Again, they say this bread is called bread, because it is like bread, not because it is bread, because it hath the forme and fashion of it: As the brazen Serpent was called a Serpent, though it was but in the forme of a Serpent: whereby they make the Apostle to say thus: As oft as you shall eate this bread, which indeed is no bread, only it hath the outward forme of bread: is not this a senslesse speech? They give another answer; It may be called bread (say they) after the Hebrew phrase, because it is food; for they call all food by the name of bread, because bread is the principall food. I answer, they call temporall food by the name of bread, but let it be shewed that they call all spirituall food by the name of bread, for they say it is spirituall food which the Apostle here speakes of: but the cup being here mentioned as well as the bread, doth cleerly answer this exception. Lastly, *John 6.* doth not Christ (say they) call himselfe bread? & I hope that is not meant of ordinarie, but spirituall bread. It is true, Christ calls himselfe bread, but withall he gives other titles, whereby to know it to be heavenly bread: as
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where he saith, *I am the living bread*, or, *The bread that came downe from heaven*: but this is not so, because it was such as they did eate in their owne meales, and at their owne Tables: there he speaketh of himselfe as the heavenly and spirituall bread: But this the Apostle speakes of here, is of the bread of the Lords Table: *He that eates of that bread shall never dye*, Iohn 6. 50. but a man may eate of this bread, and yet dye for ever, as verse 29.

The first reason of this point is this, because *Reason 1.* the nature of the Sacrament requires it so, the nature of the Sacrament agreed upon on our side and on theirs, must consist of an outward and visible thing, and of a spirituall and invisible grace, heavenly and earthly, and both these must bee there present in their true being, else it is no Sacrament: there must bee an outward in the true being of it, and an inward thing represented in the true being too: If the inward thing represented should bee present, and not the outward thing representing it, it were no true Sacrament; or if the outward were there present, and not the inward, it were no true Sacrament, and therefore there must be both. Now if they say that there is the shew of an outward thing, and that that will serve the turne, they may say as well that the shew of a Sacrament will serve the turne: therefore when they say, onely the shew of bread is there, we may well say there is indeed no Sacrament there, but onely the shew of a Sacrament.

Againe, the proportion betweene the signe and *Reason 2.*

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the thing signified, requires as much: What is signified by the bread and wine? the body and blood of Christ; and they have an active power and virtue to cherish and nourish our soules to eternall life: and therefore the bread and wine must bee such in the Sacrament as hath power also to nourish the body to a temporall life; but if onely the shew of bread and wine were there present, then there were no power to nourish, for it is the substance of the bread that yeelds power by the blessing of God to sustaine life; the maintenance of our life ariseth from the substance of our food; and therefore it followes, that as the outward forme must needs bee there present, so the substance of the bread must be there also in the very true being, or else it is no true Sacrament.

Reason 3.

The last reason is this, our owne judgement, our owne eyes, or owne taste, sense, and naturall parts, our teeth and stomach finde the bread and wine there, and shall they tell us that it is not there, when we see, feele, and taste it? Doe wee thinke that God doth so delude us as oft as we receive the sacrament, to make us beleeve that there is bread and wine, when there is none? will God deceive us when we come to doe him service in the use of his owne ordinances? Except God delude us, which we are sure he cannot, nor will not, there must be the bread and wine there present. And surely it is Gods gracious purpose herein to lead us as it were by the hand from our bodily feeding to our spirituell feeding; that while our bodies feed upon the signes, and finde and feele the taste,

taste, and rellish, and comfort of the bread and wine, our soules may be lifted up by faith to meditate of the thing signified, and so to feed upon the body and blood of Christ, and finde comfort in them: That we may truly say, Looke, the bread and wine comforts my body, thus, thus doth the blood of Christ comfort my soule, and by faith I am assured of the forgiveness of my finnes by the blood of Christ, as by sense I feele the benefit of those outward elements. Thus the Lord vouchsafeth to lead us on by the hand, as it were, by that which is done outwardly in this Sacrament, to that which is to be done spiritually.

The first use serves to confute the Papiests opinion of Transubstantiation: the meaning of it is this, that so soone as ever the blessing is pronounced, & the words of consecration are used, which are these, *This is my body, and this is my blood*, presently (say they) the substance of the bread and wine is vanished away, and in comes the body and blood of Christ, for this they hold, that two substances cannot be in one place together, and therefore, say they, if the body and blood of Christ come in, then the other substance goes away. We need no other place against this dreame of theirs than this in hand, that the Apostle calls it by the name of bread after consecration. And this should teach us much more to hate and loath that grosse practice of theirs in adoring the Sacrament, and indeed it comes from this Transubstantiation: Transubstantiation is the mother of adoration: because they thinke the body of Christ is there
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bodily present, therefore they adore it: horrible Idolatry! the Apostle calls it bread, and they make it their God: and therefore judge you whether we doe not justly challenge the Papists, that they worship a breadden god: that which the Holy Ghost calls bread, that they worship as God, and therefore they worship a breadden god: this is fearful Idolatry, & this is a main matter of their religion. An Idoll (saith the Apostle) is nothing in the world: and surely this is a great Idoll of theirs, and yet it is nothing, that is, nothing that hath any true being: Here is bread, but no true God, as they fondly imagine: this is nothing but a fancie of theirs, to thinke that Christ is there bodily present; they fondly imagine such a thing to be there that is not, and therefore they adore and worship that which is not. True it is, that Christ is there really present to all saving purposes in the use of the bread and wine to every faithfull receiver, and it is the comfort of our soules that he is present by the power of his Spirit, to make good unto the faithfull the worke of our Redemption: But that he is there bodily present, we have no warrant.

vs 2.

The last use teacheth us how to expound such places of Scripture: As where it is said, *This is my body*, to expound them sacramentally and in a spirituall sense: *This is my body*, in a sacramentall and spirituall sense, that is, this bread to every beleever that partakes it in a true manner, beleeving in me, and being raised up by this to a consideration of the breaking of Christ his body for the

the forgivenesse of their finnes, and so finde the benefit of it to themselves: it is made actually and really (yet spiritually) the body of Christ to everie true beleever, if ye will receive it. This is *Elias*, saith our Saviour; what therefore should the Apostles conclude that therefore *Iohn Baptists* was *Elias*; that his body was turned into his body; no such matter; but take it as it is meant; this is *Elias*, not that *Iohn Baptists* was *Elias*, that his body was turned into his body: but so he was called, because he came in the spirit of *Elias*, to doe that which he did: So, this is the body of Christ, not that the bread is turned into the body of Christ, nor the wine into his blood, but if you will receive it, this is my body and my blood: to every faithfull receiver the Spirit of God is at hand to make good unto them the body and blood of Christ, and all his merits: the same Spirit that was in Christ when he performed the office of our redemption, is in and at the Sacrament, to make Christ really present (yet spiritually) to every faithfull receiver, by the power, merit, and virtue of his body and blood, for all saving purposes, as the nature of the Sacrament requires. These things if we could understand them, and set our hearts upon them, and live by faith, wee should rest more solid in them. It is want of faith that makes the dote upon the bodily presence of Christ; whereas if they could be perswaded that the Spirit of God doth performe effectually all saving purposes, as if Christ were bodily present, if they did but consider and beleeve this, it would make them re-

nounce the doctrine of Transubstantiation, and therefore we that are the people of God, and know that as God is a Spirit, so he will be worshipped in spirit and in truth: we must labour to walke in the spirit, and to live by faith: we must beleeve that Christ is really present, yet spiritually to everie faithfull receiver, to make them truly to partake of his body and blood, and so by his Spirit is made wholly ours.

The end of the thirteenth Lecture.



THE
FOURTEENTH
LECTURE VPON THE
SACRAMENT OF THE
LORDS SUPPER.



WE are now to make our digression into the argument of the Lords Supper, for our better and fitter preparation unto the participation of that holy Sacrament the next Sabbath day. 1 Cor. II. 26. *For as oft as you shall eate this bread, and drinke this cup, you shew the Lords death till he come.* You may remember we divided this verse into two parts: First, here is mentioned an action performed, the receiving of the Lords Supper, in the former part of the verse, *As oft as you shall eate this bread, and drinke this cup.* Secondly, here is a caution and condition that it is to be performed withall, in the latter part of the verse, *You shew forth the Lords death till he come.* Concerning the action wee noted two things: First, the parts of it; and then the frequent

ting of it: the parts of it, *to cate this bread, and drink this cup*; the frequenting of it, *So oft as you cate it, you shew the Lords death till he come*. We have begunne with the parts of it already, and therein we have shewed how that the Apostle describing the Sacrament of the Lords Supper, sets it forth by the use of it, not by having of it, or by having accessse to it, but by having the use of it, by eating the bread, and drinking the cup. Thence we noted That the Sacrament of the Lords Supper consisteth in matter of action and use. Then againe we noted in the second place, That whereas the Apostle here speakes of the elements of bread and wine, as they are in use in the Sacrament, he calls them by their ordinary names, the bread by the name of bread, and the wine by the name of cup: from hence we gathered this doctrine; That even after the words of consecration and blessing, still the bread and the wine for their nature and substance are the same as they were before, still they remaine bread and wine. So farre we proceeded. Now we are to proceed further. Thirdly, then we are here to consider, that the Apostle here speaking of these elements of bread and wine as they are in use in the Sacrament of the Lords supper, he sets them forth by a note of excellency, this bread, and this cup, for by the cup is meant wine, *as oft as you cate this bread, and drinke this cup*, he sets them forth by a note of excellencie.

As in all things we must keepe a meane without going too farre, or comming too short, so specially in matters of religion we must be sure

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to keepe on the right way, without turning either to the right hand, or to the left; we must take all matters of Religion in that very precise and true straine that the Lord himselfe hath set upon them: we are apt enough to erre as well on the one side as on the other, as well on the right side as on the left, and to erre on either side is alike dangerous. So it is in other matters of Religion; and so it is in our estimation of these elements of bread and wine that are in use in the Lords Supper: some doe erre on the right hand in their estimation of them, thinking too highly of them, as the Papists doe, that the bread is corporally the very body of Christ, that the wine is corporally the very blood of Christ: on the other side, others there be that erre on the left hand in their estimation of them, they esteeme too meanly and basely of them, as the prophane people of the world, they generally esteeme the bread and wine at the Lords Table, no better than the bread and wine at their owne table. To meet with both these errors, and so to keepe our hearts upright in the profession of Gods truth herein, the Apostle in this short speech gives us a good caveat and preservative. And first that we may not thinke too highly of them, and so erre on the right hand, as the Papists doe, the Apostle still calls them bread and wine, shewing that in the nature and substance of them they are the same as they were before: next, that wee might not erre on the left hand, and thinke too meanly and basely of them, as the prophane people doe, hee extolls them by a note of excellency, *this bread,*

and this wine ; though the bread be but bread in it selfe, and the wine be but wine in it selfe, yet hee speakes with a kind of grace and majesty of speech, *this bread, & this cup*; as singling them out by a note of difference from ordinary bread & wine, because they are dedicated to a sacred and holy use, whereby they are advanced above all other bread and wine whatsoever ; *As oft as you eat this bread, and drinke this cup*, saith the Apostle, *you shew the Lords death till he come.*

The doctrine hence to be raised, is this, namely ; That howsoever it bee that the elements of bread and wine that are used in the Lords Supper are in nature and in substance the same creatures as they were before, yet notwithstanding, in respect of that same sacred and holy use that they are consecrated and dedicated unto to bee made parts of the Sacrament ; in this respect they are things of farre greater excellency than all ordinary things of that kinde are : this bread is farre more excellent bread in respect of the use of it, than any other ; and this wine is farre more excellent wine in respect of the use of it, than any other ; this is the reach of the Apostle, in that he speakes so emphatically, *this bread*, and *this cup*. Marke the doctrine ; howsoever it be that the elements of bread & wine that are used in the Lords Supper, are in nature and substance the same creatures as they were before, yet notwithstanding in respect of that sacred and holy use that they are consecrated and dedicated unto to be made parts of the Sacrament, in this respect they are far more

excellent than any other ordinary creatures of that kinde ; this bread is more excellent than any other bread, and this wine dedicated to this use, is farre more excellent than any other wine : We shall not need to goe for prooffe of this doctrine any further than this Chapter : This Chapter affordethus very pregnant proofes of it. If we marke the Apostle, he points out here three differences betweene our ordinary food that we have at our meales, and this extraordinary food that we have at the Sacrament of the Lords Supper.

The first is in the 20. and 21. verse, *When you come together therefore into one place, this is not to eate the Lords Supper, for every man when they should eate, taketh his owne supper afore, and one is hungry, and another is drunken.* Our ordinary food is our owne food, our ordinary supper is our owne supper, but this extraordinary food is not our owne food, but the Lords food, it is not our owne supper, but the Lords Supper : When we come to eate of this bread, and to drinke of this cup, it is the Lords Supper : as if the Apostle should say, Look how much difference there is betweene that which is your owne, and that which is the Lords, so much difference there is between your owne bread and wine, which you have at your owne Table, and that bread and wine which you have at the Lords Table ; and looke how much you preferre that which is the Lords, before that which is your owne, so much you must preferre the bread of the Lords Table, before your owne bread ; yea, the bread and the wine in the Sacrament, if it be not received

received with this reverent acceptation, that it is the Lords bread, and the Lords wine, surely they are not the Lords unto us, but our owne; no more benefit comes to us by them, than by our owne bread and wine at our owne table: and this is the reach of the Apostle in these two verses: there is the first difference, this is the Lords, and the other is our owne; and as we prefer that which is the Lords, before our owne, so we must preferre the bread of the Lords Table before the bread of our owne table.

The second difference which the Apostle points at, is this in the 22. verse, *Have you not houses to eate and to drinke in? despise you the Church of God, and shame them that have not?* As if he should say, the ordinary food which you have, why, you have it in your owne houses; but this food you have it in the Church of God, your bread and your wine is home-food, but this bread and this wine is Church-food; your bread and your wine is for your children, servants, and family, but this bread and this wine is for Gods children, for his house, and family. I hope there is none of you but doe esteeme more highly of the house of God than you doe of your owne houses, and therefore by that learne to esteeme of these mysteries, the bread and wine in the Church of God, above that which you receive at your owne houses.

The third and the last difference is that which is in this 26. 27. and 28. verses: where the Apostle calls it *this bread*, and *this cup*, *the cup of the Lord*; it carries an implication: I say that there is great difference

ference betweene this bread and other bread, betweene this wine and other wine: other bread and wine they are but naturall or artificiall things, serving only for the worke of nature; but this bread and this wine that is in use in the Sacrament of the Lords supper, over and besides that naturall and artificiall face that is set upon them, over and besides that which they have in nature, these have a supernaturall condition imposed upon them from above, whereby they are advanced above any other bread and wine, and made serviceable for the worke of Grace.

So then you see, the Apostle having pointed out these three differences, it makes the Doctrine very cleare, That the bread and wine which is in use in the Sacrament of the Lords supper, is far more excellent than any other bread and wine whatsoever. To confirme this, let us adde to the words of the Scholar, the words of the Master, *Luke 22. 19, 20.* it is said there, that our Saviour tooke the Cup, and said, *This Cup is the New Testament in my blood.* See how fitly *Paul* the scholar imitates and followes Christ his Master. Christ himselfe had said, *This Cup is the New Testament in my blood.* *Paul* calls it *This bread,* and *this Cup.* *This Cup* (saith Christ) *is the New Testament in my blood.* We must take notice that our Saviour was then at supper; I, not at an ordinary supper, but eating the Pasche: that supper being ended, hee saith, *This Cup is the New Testament in my blood.* He tooke the same Cup, and being to dedicate it to the use of the Sacrament of the Lords supper, saith, *This Cup is*

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the New Testament in my blood. Giving us to understand, that the bread and wine which are in use in the Sacrament of the Lords supper, they are farre better, and of far greater use and excellency than any of our ordinary food, yea better then the bread and wine that wee have not onely at our owne feasts, but even at any other feasts of the Lord. Therefore well might the Apostle say, *this bread*, and *this cup*, advancing it by a note of excellency above all other bread and wine whatsoever.

Reason 1.

The first Reason is in regard of the owner of it, namely, the Lord Iesus Christ; it doth belong unto him, it is his bread. And that is the thing that the Apostle notes in the 27. verse, *Whoſoever eateth this bread, and drinketh the cup of the Lord unworthily, ſhall be guilty of the body and blood of Chriſt.* Hee changeth his ſtyle, and whereas hee calls it *This cup*, here in the 26. verse, and ſo afterwards ver. 28. he calls it verse 27. *The cup of the Lord*: giving us to understand, that therefore it is *this bread*, because it is the Lords bread: therefore it is *this cup*, a cup of excellencie, because it is the cup of the Lord Iesus Christ. Generally wee doe esteeme things to bee ſo much the more excellent, according to the excellencie of him that ownes the, or that they belong unto. Why Christ is far above all excellencies, principalities, powers, and dominions whatsoever; we muſt needs therfore acknowledge, that this bread and this wine is farre more excellent then any other in regard of the owner of them. It is true indeede, that Christ is the owner of

of all the Creatures, they are his, because he made them; it is very true: yea, but yet we must take notice here of a further, & a speciall owing of these creatures, whereby they belong to Christ Iesus, and that in many respects: First, besides that they are his creatures as other things are; these are Christ his owne by institution, because Christ hath instituted them by his owne Word, and likewise by his owne fact, that they should bee a part of his owne saving Ordinance. Secondly, they are his owne by representation, for as they are a part of his Ordinances, so they are a lively picture of Christ Iesus, whereby he represents and tenders to the eye of every faithfull beleever all that ever he hath done, and suffered for them. They are his owne by representation, as *Cæsar's* picture is his, because it carryes his resemblance; so this Bread, and this Wine is Christs, because it hath the picture of Christ, and represents unto the faithfull Christ Iesus, and the whole worke of our redemption. Thirdly, they are his owne by communion, because the bread and wine in the Sacrament of the Lords Supper, are as it were the Lords agents, wherby Christ Iesus doth communicate, and convey, and worke himselfe through the lively operation of the Holy Ghost into the hearts of every true beleever, that doth receive him worthily, 1 Cor. 10. 16. *The Cup of blessing which we blesse, is it not the Communion of the blood of Christ? the bread which wee breake, is it not the Communion of the body of Christ?* So then you see, the bread and the wine in the Sacrament of the Lords Supper, is Christ

his owne by a specialty, by way of communion.

Reason 2.

The second reason why they are so excellent, is, because of the blessing upon them when they are in use in the Sacrament: our Savior himselfe hath blessed them with his owne mouth, word, and fact, at his first institution. Likewise, hee hath commanded the Apostles and Ministers from time to time to blesse them ever in the use of the Sacrament: our Saviours blessing them at first, doth thereby convey a blessing to all Sacraments of that kinde that ever shall be afterwards used according to Gods Ordinance; if the first fruits be holy, then so is the whole lump: the first Sacrament being instituted by Christ, and the creatures blessed by him, he doth thereby convey a blessing necessarily upon those creatures in the right use of the Sacrament to the worlds end; and so likewise the commandement that our Saviour gave to the Apostles and Ministers, that they should blesse those creatures, it implyes a promise, that when Ministers pray for a blessing upon them according to Gods Ordinance, God will bee present with them to blesse them: and therefore they (in regard of the blessing) are more excellent then any other. But do we not blesse other creatures, as our ordinary food? Yes, but this is a speciall blessing after another manner; such a blessing, as by which they are dedicated to the service of God. Marke how the Evangelists & the Apostles speake of the blessing of these, *Marke*, 14. 22. saith, that *he gave thanks*; *Matthew* saith, ch. 26. v. 26. *He blessed them.*

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What shall we say, doe these differ one from another? In the generall both agree, though in maner of speech there be some difference: It is true, the main actiō that our Savior was then imployed in, the blessing of the Creatures, was invocation, and thanksgiving; and thence it is said by *Marke*, *He gave thanks*: yet it was not barely a thanksgiving, but such a thanksgiving, as whereby he procured a blessing upon them, that they should be effectual not onely for nourishing purposes, as at our owne meales, but evē for saving purposes to every faithfull receiver: It was such a thanksgiving, by w^{ch} they were dedicated, & consecrated, as outward parts of Gods worship, to his owne immediate service; and thence it is said by *Matthew*, that *Hee blessed them*. And that wee may know it was more then ordinary, the Text shewes, *Matth. 26. 26, 27.* that he having blessed or given thanks for the Bread, he gave thanks also for the Wine, pronouncing a severall blessing upon each of them; whereas ordinarily our bread, and our drinke are both blessed together by one and the same giving of thanks.

The third reason, they are excellent in regard *Reason 3.* of the use that they are dedicated unto; namely, to be signes, & seales, & pledges of the covenant of grace; that bread, & that wine that do assure us of the favour of God, and of the forgiveness of our sins, & of the grace of sanctification, & of our incorporation into Christ Iesus, do well deserve to be called this bread, and this wine, as being of a higher degree, and of a better stampe then any other.

Use 1.

The use teacheth us matter of resolution in our judgements. Concerning the bread and the wine in the Lords Supper, sometimes we read in Scripture that they are spoken but meanly of, and sometimes very highly of: sometimes it is onely called bread, and sometimes the body of Christ: sometimes it is onely called the Cup, and sometimes the blood of Christ. Here is resolution of judgement arising from this doctrine: Wee must distinguish betweene the nature of the thing, and the use of the thing, and then the matter is very cleare: In the nature it is but bread and wine, but in the use it is the body and blood of Christ. If we would tie our selves to this rule, alwayes wisely discerning betwixt the nature of the thing, and the use, it would stablish us well in the matter of the Sacrament, we should be able to answer the exceptions of the Papists concerning transubstantiation: it is bread in the nature of the thing it selfe; yet the body of Christ in the use: it is wine, yet it is the blood of Christ; wine in its nature, but yet the blood of Christ in regard of the use of it.

Use 2.

The second use teacheth us not to marvaile that the unworthy receiver of this Sacrament, that he doth himselfe so much wrong, as to hazard himselfe to the wrath and judgements of God, *He that eates and drinkes unworthily, eates and drinkes his owne damnation*: The reason is, because it is this bread, & this cup: these matters being so holy & sanctified and dedicated to such a sacred & holy use: whosoever discerns not these things, but takes them as they are in their owne nature, hee eates
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and drinks his owne damnation, and is guilty of the body and blood of Christ; it is not as to eate bread at home, for that being moderatly taken doth not hurt a man, though oft-times it doth him little good: but he that eates this bread, and drinks this cup, and discernes not the bodie and blood of Christ, he eates and drinks his owne damnation, and is guilty of the bodie and blood of Christ; he is not onely guilty of the spoile of so much bread and wine, but of this bread, and this wine, he is guiltie of the body and blood of Christ.

The third use is matter of instruction, teaching *vs* 3. us first how religiously, reverently, and preciously we ought to esteeme of these holy and heavenly Myteries, wee must labour to be lifted up in our hearts and thoughts to a higher straine, when wee come to partake or but to thinke of this bread, above the reach of nature: wee must not be earthly and carnally minded to behold the bread and the wine onely with our bodily eyes: but spiritually minded, to behold them with the eye of faith, to be *this bread*, and *this wine*, dedicated to this holy and sacred use. Let no man thinke in his heart, it is but bread, and it is but wine, and what great matter can you make of it? I answere to them as *Moses* did to those in the 16. of *Exodus* vers. 15. speaking of *Manna*, they seemed to make light of it, *What is this?* *Moses* saith unto them, *This is the bread that God hath given you to eate, that you might live.* So, though this be but bread and wine, yet this is the bread, and this is the wine, that God hath

hath given us, to eate; and to drinke, and to feed not our bodies onely as *Manna* did, but even our soules to eternall life.

2 Then againe it teacheth us, not to stay there in the admiration of these things, as many doe, but know that you must goe on, and as you esteem reverently of it, so likewise earnestly and fervently to desire it. Wee know for our parts, that the best things wee most of all desire, specially in the matter of our dyet; the best, the finest, the whitest, & the wholsomest bread: so for wine the best, the quickest, the neatest, and the richest wine is desired most. Oh that wee were as wise for the dyet and welfare of our soules, as wee are for the dyet of our bodies. This bread is the best bread, the finest, the whitest, and the wholsomest bread that ever man did or can eate: this wine is the best, the quickest, the neatest, and the richest wine that ever any man did, or can drinke: therefore how should wee be stirred up with an earnest and fervent desire after this bread and this wine.

Mark and minde that of the Apostles, in *John 6.* 34. Christ had told them, *vers. 33.* that the bread of God is hee which commeth downe from heaven, and giveth life unto the world: then they said unto him, *Lord evermore give us of this bread.* That was spoken of Christ absolutely in himselfe, but this is spoken of Christ in a sacramentall sense; let us therefore follow their example, and let the consideration of the excellency of this bread stirre us up to desire it earnestly, to pray that God would evermore give us this bread: and this would make

us not come once a moneth, but every day if it were possible: our little comming to it, sheweth our little desire of it.

But to goe further; wee must not onely reverently esteeme of it, and earnestly desire it, but also labour to be worthy receivers of it. Whensoever wee come to the Lords Table, let every one of us see we bring a pure soule and a cleane heart, purged from the leaven of all maliciousnesse, and cleansed from the sinfull humours of our owne nature, emptied of the filthy and noysome corruptions of the world and of the old man. Let us come with a pure heart, and a sanctified soule, a cleane vessell to put this holy and sanctified foode into. For otherwise, if thou come as an unworthy receiver, all will bee marred, that is to say, both the bread, and the receiver; the unworthy receiver defiles this sanctified bread unto himselfe; and this sanctified bread shall condemne the unworthy receiver: so both shall be marred. But when as there comes a sweet vessell for this sweet food to be put into, then these will sweetly agree together.

As there is a marke of excellency set upon the bread and the cup, it is *this bread*, and *this cup*, that is to say, sanctified bread, and a sanctified cup: so there must answerably be a marke of excellency set upon the receiver; thou must be *this* receiver, that is to say, a sanctified receiver, a prepared receiver, a worthy receiver. And when these things shal thus meet together, then there is a sweet meeting; then is *this bread*, and *this wine* well bestowed

upon *this* receiver, and then *this* receiver is well refreshed and well comforted, with *this bread*, and *this wine*. Dogs and swine, that is to say, they that continue in their sinnes and filthinesse, they are not to come to bee made partakers of these holy things, and pretious pearles of God.

Lastly, wee must not stay here neyther, but we must goe one step further. As we must reverently esteeme of it, and earnestly desire it, and worthily receive it; So likewise we must in the last place thankfully acknowledge the goodnesse of GOD, and magnifie his great love towards us, that is pleased to invite and admit such unworthy guests as we are, to such pretious bread and wine as this is. Blessè GOD the Father in thy heart, that hath sent thee *this bread*, and *this wine*. Blessè GOD the Sonne, that hath given thee *this bread*, and *this cup*. Blessè GOD the Holy-Ghost, that is alwayes present with the beleeving receiver, by the continuall assistance of his power & grace, to make *this bread*, and *this cup* through his lively operation to bee the bread of spirituall strength, and the wine of spirituall comfort, the bread and wine of life, and of salvation, to every faithfull receiver. So much shall serve to have spoken of this third thing.

It followes, *As oft as you shall eat this bread, and drinke this cup, you shew the Lords death till hee come.* Marke here, the Apostle speaking of the administration and participation of the Sacrament of the Lords Supper, couples both these together, the bread and the wine, the eating of the bread, and the drinking of the wine: he doth not say, *As oft*

as you eate this bread, or drinke this cup, as if they might bee divided one from the other; but, as oft as you eate this bread and drinke this cup, joyning these inseparably together in the use of the Sacrament.

The matter of Doctrine is this, namely, That *Doct.* the Sacrament of the Lords supper is not to bee administred in any one kinde onely; that is to say, not in the bread without the wine, nor in the wine without the bread, but in both kindes, in the bread, and in the wine both together. Marke the doctrine that is raised from hence, in that the Apostle joynes both these together. Hence observe, that the Sacrament of the Lords supper is not to be administred in any one kinde onely, &c. If the Apostle had left out the bread or the cup, it had beene another matter, but hee names them both, and therby gives us the rule that the Sacrament of the Lords supper is to bee administred in both kindes, in the bread and in the wine, both together.

The institution of the Sacrament by our Saviour yeelds us a double prooffe of this doctrine, each of them very sufficient, and each of them very cleare; the first is our Saviours practice, and the second is our Saviours commandement. First, concerning our Saviours practice, it is said in these places, *Matth. 26. Marke 14. and Luke 22.* that our Saviour tooke the bread and the wine, and gave it to his Disciples. Our Saviour himselfe he administred it not in one kinde only, but in both kindes. Now the rule is this, that our Saviours

example in all matters of substance, in all his ordinances must be the rule that we must follow: this is a matter of substance concerning this saving Ordinance of the Lords supper, and therefore his example in this is to be followed, that himselfe did administer the Sacrament in both kindes; and his example must be our rule, therefore we must doe so too.

The second prooffe is from his Commandement, for howsoever it be that *Matthew* and *Marke* mentions it not, yet *Luke* chap. 22. and *Paul* here mentioneth an expresse cōmandement, that Christ gave charge that they should doe this in remembrance of him; as he saith of the bread, so the same he saith of the wine: that is, whatsoever you see me do in matter of substance, the same you must do as long as the world standeth: Christ did so, & therefore cōmandeth them to do so: our Saviors cōmandement is a yoke of obedience unto us; seeing he commanded it, we must doe it; and therefore it is cleare in regard of Christ his cōmandement; and his practise, that it is, so to be administered in both kindes, in the bread, and in the wine both together. The Papists that are the maine professed adversaries of God and of his truth in this case, they seeke out many shifts to avoid the force of this argument: All that they say may bee reduced to these three heads.

First, say they, you alleage the example of Christ, that holds in regard of the bread, but not in regard of the cup.

Secondly, if it doe hold for the cup, yet it is to be

be administred only to the Clergy, and not to the ordinary people.

Thirdly, if to the lay people, yet it is a matter arbitrary to us of the Ministry, or to the Church; we may doe it if we will, but there is no necessity in it that we must do it. These are their exceptions that they take: First, it holds, say they, for the bread, but not for the cup, &c. if so be we understand the institution of our Saviour rightly, it will cleare all these mist.

For the first exception in particular: it holds say they, for the bread, but not for the cup. No? why Christ administred the bread and the cup, without any such difference at all; without preferring any of them one before the other: If the commandement and example of Christ binde to the one, why not to the other? Christ administred and commanded both, and yet they will not have both. If our Saviour had made any exception of the cup, it had beene another matter; but Christ administred it in both kindes, as well the wine as the bread, and therefore it holds in the one as well as in the other.

Secondly, for the second exception. Put the case it holds for the bread, and not for the cup too; yet it holds not, say they, that it should bee administred to the laytie, and common people; onely to the Ministers and Cleargy men. I, but our Saviour delivered indifferently to all that were present, the verie cup as well as the bread, and speakes more of the cup than hee doth of the bread; for he saith not, *cate ye all of*

this bread, though no doubt but that was his meaning; but comming to the cup he saith expressly, *Drinke yee all of this*; whosoever comes to the Sacrament see he doe that.

But the Papists take exception against this, *Drinke ye all of this*, that is they say, only the Disciples, Apostles, and men of the Clergie; that hee meant, for they only were then present, and therefore it holds for the Clergy, and not for the Laytie. This is a very silly shift.

But to answer this, first, howsoever it be indeed that there was none present but Ministers; yet notwithstanding ask the this question, If there had bin any there present that had not bin of the Ministry, can any man thinke that our Saviour would have turned away the cup from him, and not have given him the wine, and so have turned them without? It were a gracelesse, and senselesse imagination: certainly he would have beene as ready to have administred the cup to them, as the bread. Again, these Apostles, howsoever they were of the Ministerie, yet they were but receivers then, they were not Ministers in that case. For example, if we have some two or three Ministers at our Communion that are receivers, besides him that delivers it, though they be Ministers by Calling, yet there is no difference in this action betweene the and other receivers: So likewise the Apostles, though they were Ministers, yet being then to receive the Sacrament, not then to administer it, but to receive it administred by the hand of our Saviour Christ; therefore they differed nothing from

from ordinary people in that case.

Thirdly and lastly, if so be that it be so, that this rule doth not hold for the cup as well as for the bread, that it should not be given to the Laytie: I would faine know of any Papist in the world, what warrant he hath for the bread, that the bread should be given to the Laytie? Surely nothing from our Saviours institution, for they were onely Ministers also, to whom hee delivered the bread, as well as the cup.

Thirdly for the third exception, that though it doe extend the cup to the Laytie, yet it proves not that the ordinary people must have the cup of necessity. Why not of necessity? I would faine know, is there any necessitie by the institutiō, practice and commandement of Christ, that the Laytie should have the bread cōmunicated to them? then there is as much necessitie for the other, for our Saviours practice is the same, his commandement is the same, as well for the one, as for the other. The commandement, the practice, & institution of our Saviour is the same, and therefore there is the same necessity; if it be of necessity they should have the bread, then it is of necessity they should have the wine too. If *Paul* may be taken to be the Iudge of this contrōversie betweene them and us, and to be the interpreter of our Saviours meaning, then he will make the matter cleare on our side.

First, whereas they say it is true, it holds for the bread, and not for the cup, you see the Apostle joynes them both together in these verses, and besides

besides that in the 24. verse, *When he had given thanks he brake it, and said, Take, eat, this is my body;* and after the same manner in the 25. verse, *He tooke the Cup, saying, This Cup is the New Testament of my blood:* hee made no difference betweene them, but after the same manner, saith the Text, that he did institute, take, and deliver the one, after the same manner hee did the other, and so ought we: If it hold for the bread, then surely after the same manner it holds for the wine.

Secondly, say they, it holds not for the Laitie, but onely for the Clergie: But the Apostle saith here, *As oft as yee eate this bread, and drinke this cup,* that is spoken to the Church, not to the Ministers onely, but to all the people. And verse 28. *Let a man therefore examine himselfe,* which is a generall rule for all receivers of this Sacrament, of what state or calling soever they be.

Thirdly, put the case it be so, that the Laitie may have the cup, yet (say they) there is no such necessitie that it must be so: But the Apostle gives us a cleare rule for that in the 23. verse, where hee saith, *I have received of the Lord, that which I also have delivered unto you.* That all the rules that the Apostle gives to the Church of Corinth, concerning the Sacraments, might be understood to be of a commanding power to binde their consciences, hee commends them as Gods owne ordinances. So then, that which he received of Christ, he delivered unto them; That which he delivers unto them, is the ordinance of the Lord Iesus Christ, *vers. 23.* but hee delivers it to them, that the ordinary

dinary people should drinke the cup, as well as eate the bread, *vers. 26.* Therefore this is the very ordinance of Christ himselfe, and therefore of absolute necessitie.

It is worth our observation here, that the Evangelists *Matthew* and *Marke* did speake nothing of our Sauiours command, *Doe this in remembrance of me* : and *S. Luke* hee speakes it onely concerning the bread : But the Apostle *Paul* a faithfull Interpreter of Christ, speakes it not onely of the bread, but of the cup too, *verse 24. Take, eate, this is my body, which is broken for you, This doe in remembrance of mee* : So the very same commandement he doth use concerning the cup, *vers. 25.* The same commandement that is for the bread, the same he giueth for the cup, and therefore the same necessitie that there is for the one to be administred to the Laitie, the same there is for the other.

The Reason. First, the proportion betweene the signe & the thing signified requireth as much. What is the thing signified ? The body and blood of Christ. What is the signe ? Bread and wine. Christ gave his body to be crucified, & his blood to be shed, and therefore both these are to be represented in the Sacrament : and therefore they must have the wine administred as well as the bread. Wee are saved by the blood of Christ, as well as by the body of Christ : there must be a due proportion betweene the signe and the thing signified. *Reason 1.*

Againe, it may appeare by the nature of a feast, *Reason 2.* specially of Gods feasts. In a feast there must be

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some

some drinke, as well as bread, else it is but a dry feast, as wee say, if there be no drinke: and many a poore and dry feast have the people amongst the Papists, who onely have bread at the Lords Table, but not a drop of drink with it: but the Lord hath beene more mercifull and bountifull to us then so: he makes us a feast at the Sacrament of the Lords Supper. Is it against the nature of a feast, to have bread onely, and not wine? Doth not the necessitie of a feast require that they should have both? Then the Sacrament of the Lords supper, being the Lords feast, must bee furnished with the cup as well as with the bread.

So in regard of our disposition, and of our necessitie, every one of us that know how sweet the Lord Iesus Christ is, cannot but both hunger and thirst after him. Whosoever reliseth the body of Christ, will hunger after the body of Christ: and whosoever reliseth the blood of Christ, will thirst after the blood of Christ. And our Saviour doth propound himselfe unto us, that hee is not onely bread to satisfie our hunger, but water of life also to satisfie our thirst: this is Christ in regard of himselfe, as hee is our Redeemer and Mediator, wee come to the Sacrament, there to behold Christ, to worship Christ, to apprehend him, and to receive him, as our Mediator and Redeemer: and therefore the Sacrament must not onely afford us bread to satisfie our hunger, but wine also to satisfie our thirst.

vs. 1.

The *vs.* First it serves to reprove them in the Popish Church, that deprive the ordinary people of

of the cup. It is a great sinne in them, for they make themselves in that case wiser then the Lord Iesus Christ, changing his ordinance at their own pleasure. They say, they must not have the cup for feare of shedding his blood. Cursed hypocrites! that make themselves more jealous of shedding the blood of Christ, than Christ himselfe did. Besides that they doe maimé the Sacrament, and make it imperfect, in that they do take away one materiall part of the Sacrament, so also they doe exceedingly wrong the people in that they deprive them of the benefit and comfort that they might have by the blood of Christ; as much as in them lyeth, they deprive and defraud them of it. If we being at the Sacrament, there should come in a mad man, and steale away the cup from us, would we not say that he is a sacrilegious theefe, and spoiles Gods ordinances, & robs the Church? So, doe not they maimé the Sacrament, & wrong and rob the people in the church of Rome of that which is their due by Gods ordinance, by keeping backe the cup? But they have a distinction, they have a shift and device that they thinke will salve all.

The Body say they, doth containe the blood too, they have the blood in the body; for the body containes his blood by way of concomitancie. But this is a very sory shift, quite contrary to the practise of our Saviour, and contrary to the nature of the Sacrament. Wee come to the Sacrament of the Lords Supper, to celebrate the memoriall of his body by it selfe, and to celebrate

the memoriall of Christs shedding of his blood by it selfe. And Christ instituted that Sacrament of purpose not onely to remember the death of Christ in the bread, but Christ commended himselfe unto us in the Sacrament, as his body being severed from his blood, and his blood being out of his body, so his body to be a sacrifice, and his blood to be a sacrifice; and so hath appointed severall signes answerable to each of them. And this meets directly with this foolish conceit of the papists. We receive the body of Christ as a severed thing from his blood, for they were then severed the one from the other.

Againe, the next *Ps.* It should put us in minde of the love of God towards us, in delivering and bringing us out of the hands of these robbers, that have made a prey of the Church of God, and doe make a prey of it, keeping backe the people from receiving that part of the Sacrament. This should teach us also to magnifie the bountifull goodness of God to us, that bidding us to his table, he doth not scantle us to a morsell of dry bread, but with the bread he gives us wine; He reacheth forth the cup to us, as if Christ should say, Here, here, thou poore hungry and thirsty soule, take wine to thy bread, and eate and drinke, and be mery, and take thy fill upon thy Saviour Iesus Christ, and cheare up thy heart in feeding upon whole Christ for thy comfort, and life, and salvation, *Ps. 22. 26. The poore shall eate and be satisfied, and their hearts shall live for ever.* It is spoken generally to all the Saints of God that beleve in him. It is performed & made good

in this particular. God gives us to eate to the ful at his table, whereby wee may be fully satisfied, that our hearts may live for ever. *Pro. 9.* It is the voyce of the Word, which saith, *Come and eate of my meat, and drinke of my wine.* Christ he is the true *Wisdom* there spoken of. It is he that calls us to eate and to drinke of his meat and his wine. And this is expressly fulfilled in the act of receiving the sacrament of the Lords supper: consider this with thankful harts, consider the fatherly care of God toward us, that meets us at it were at every turne. He gives us the bread to signifie Christ his body broken for us; & the wine to signifie the shedding of his blood for us. Is any of us distrustfull that Christs body is not enough for us? here is his blood too. Have we tasted of the bread, and of the body of Christ, & found little or no relish in it? the Minister comes presently to give us the wine, that by the presence of the wine he may quicken us to the better sense of the bread.

Lastly, doe wee finde joy and comfort in the bread? blesse God for it. But thats not all; seeing we find this comfort in the bread, he gives us the wine too, that so our joy may be full in every respect to our harts desire. This is the bountifull goodnes of Christ Iesus, that hath given his body to be crucified upon the Crosse, and his blood to be shed for our sins; That he hath given us his whole body, his body & blood, that so there may be nothing wanting to give us full contentment and satisfaction, that our Lord Iesus Christ is an all-sufficient Saviour, and a plenteous Redeemer.

The end of the fourteenth Lecture.



THE
FIFTEENTH
LECTVRE VPON THE
SACRAMENT OF THE
LORDS SVPPER.



HAT wee may be prepared to the worthy participation of the Sacrament of the Lords Supper the next Sabbath day, wee are now to meditate upon some argument fitting for that purpose; and to proceed in that Text we beganne in, name-

ly, 1 Cor. 11. 26. *For as oft as you shall eate this bread and drinke this cup, you shew the Lords deatch till hee come.* The Text, you may remember, we divided into two parts. First, here is an action to be performed, in the former part of the verse, The receiving of the Lords Supper. Secondly, here is a caution that this action is to be performed withall, and that is in the latter part of the verse, *you shew*
she

the Lords death till he come. Concerning the action in the former part of the verse, we noted two things: First, the parts of the action, to eate *this bread, and drinke this cup*. Secondly, the frequenting of the action in this clause, *As oft as you eate this bread, and drinke this cup, &c.* It is to be done, and it is to be frequented or done often. Of the parts of this action, we have spoken before; wherein we noted, first, that the nature and benefit of the Sacrament consisteth in the use of the Sacrament, because the Apostle describes the Sacrament by the use of it. Secondly, wee noted that the bread and wine, the elements that are used in the Sacrament of the Lords Supper, they are called by their owne name after the words of blessing, and therefore for substance they are the same creatures as before. Thirdly, they are (as I shewed) set forth by a note of excellency, *this bread, and this wine*; though in regard of their nature they are the same, yet in regard of their use they are more excellent than any other. Lastly, he couples them together; *As oft as you shall eate this bread, and drinke this cup*: thence wee noted, that the Sacrament is not to be administered in one kinde onely, but in both, in the bread, and in the wine, and not in the bread without the wine, nor in wine without the bread. And so much of the parts of this action. The other branch follows, namely, the frequenting or often performance of the action, in these words, *As oft as you shall eate this bread, and drinke this cup*: whereby is given us to understand, that as this action of receiving the
 Sacra-

Sacrament of the Lords Supper is to be performed, so it is to be frequented and oft performed : we must eate this bread, and drinke this cup, and that oft-times.

It may appeare by the circumstances of the Text, that this Church of Corinth to whom the Apostle writ this Epistle, that they did usually in most of their Church-assemblies and meetings, (if not in all) communicate in the Sacrament of the Lords Supper: for the Apostle in the 17. and 18. verses tells them of things generally amisse in the Church: and in the 20. verse he gives instance in this particular, namely, in the matter of the Lords Supper: Marke the words; *When yee come together therefore into one place, this is not to eate the Lords Supper.* The words doe sound to this effect, that usually when the Corinthians came together in the Church-assemblies, they did eat the Lords Supper, howsoever they did much misdeame and miscarie themselves in this holy action, that they did not carry themselves so to Gods glory, nor with reverence to his ordinance, nor with that profit and comfort to themselves, and love to their brethren as they ought to doe, because they received it disorderly one before another, yet notwithstanding for the matter of receiving that was usuall amongst them: The Apostle tooke this for a thing granted, that when they came together they did eate: else the consequence had beene to no purpose: but speaking generally of their assemblies & Church-meetings, he speaks of the eating of the Sacrament, as a thing usuall

in most of them, if not in all: and this is the reason why the Apostle falls into the mention of the frequenting of this action; *As oft as you eate this bread, and drinke this cup, &c.* which yet we must take heed that we understand it not onely as a bare mention of a thing done by the Church of Corinth, that they did eate and drinke oft: as if he should say, They did so indeed, but whether it were well done or ill done it makes no matter; the circumstances of the Text give us better light to see by for our resolution herein; and we may therein discern these three things: First, that it was not a thing amisse that they did so; yea further, that it was well done; yea thirdly, that it is a duty of necessity, for them and all the faithfull to communicate in.

First, that it was not a thing amisse among them, for if it had, certainly the Apostle would have reprov'd them for it, as he did for other abuses, especially seeing he tooke upon him to reprove and reforme such abuses as were crept into the matter of the Sacrament; they doing this, and oft frequenting the participation of the Sacrament of the Lords Supper, if so be that it had beene a thing amisse, (the Apostle of purpose reprov'ing things amisse) he would have reprov'd this, but seeing he reprov'd it not, therefore it was not ill done.

Secondly, the Text makes it cleare that it was well done, and it is spoken by way of commendation; for the Apostle builds a precept upon this practice of theirs; *So oft as you eate this bread, and drinke*

drinke this cup, you shew the Lords death till he come. The precept is, they must *shew the Lords death*: and that precept is built upon this their practice, their oft receiving of the Sacrament; and this is a generall rule, that God never builds any precept but upon a good ground & foundation, the foundation must be his owne, as well as the building, else he never builds upon it: but the Lord builds a precept upon this practice, and therefore their practice is good, and indeed a matter that God approves of; so that you see that the Text makes it cleare that it is a commendable thing; and if we should goe further to speake of the last clause of the verse, *Doe it till he come*, that also shewes that it is a matter commendable, because it must continue to be done to the worldsend.

Lastly, it is a matter of necessity that they must doe it, it is an admonition to a necessary duty: for the rise of this speech of the Apostle, is fetcht from our Saviours owne words in the institution, verse 25. now that is spoken by way of command, *Doe this in remembrance of me*: Marke it, here you see that our Saviour plainly doth deliver this by way of a command unto them, *Doe this as oft as you doe it in remembrance of me*: he delivers it, I say, in the nature of a commandement, as also by and by we shall shew more plainly. Now if so be that Christ commanded it, therefore it must needs be done, and it is a matter of necessity: the Commandements of God are not arbitrary to us, to doe them or not to doe them, but every Commandement imports a necessity, that therefore it must be

done, because it is commanded : And where it is said, *You shew forth the Lords death, &c.* that clause shewes that it is not once to be done, that will not serve the turne, but oft ; the continuall repetition of it is necessary from time to time, even to the worlds end. So then this is the thing that here we are to seize upon, that the frequent receiving of the Sacrament of the Lords Supper was a common and continuall use.

Doctr.

The observation is this : That the Sacrament of the Lords Supper is an ordinary exercise of Christians, oft-times to be frequented and usually to be communicated in by the faithfull. The circumstances of the text well waighed & laid together, afford this doctrine clearly : for the prooffe of this doctrine take the commandement of Christ, and the practice of the Church : the Commandement of our Saviour Christ enjoines this frequent use of the administration of the Sacrament of the Lords Supper, and of the receiving of it : *Luke 22 19. Doe this in remembrance of me,* (saith Christ :) which words of our Saviour, *Paul* in the 25. verse of this Chapter rehearseth thus ; *Doe this as oft as you drinke it, in remembrance of me.* *Paul* knew well the meaning of our Saviour, therefore he sets it downe in these plaine termes. So then when our Saviour saith, *Doe this in remembrance of me,* these words of his they cary in them the force of a double charge or command : First, of a thing antecedent or going before, that is, the receiving of the Sacrament : and secondly, of a thing consequent, that this is to be done in remembrance of me, see you

you remember me alwayes in the performance of this worke; the Apostle adding this clause by way of explication, *Doe this as oft as you doe it, in remembrance of me*; he makes it cleare, that surely each of these are to be performed, and that oft: *Doe this*; that is, receive the Sacrament oft: *remember me*, that is, remember mee oft: by this clause Christ shewes his meaning, that both of them is to be done oft; the Sacrament oft to be received, and the death of Christ oft to bee remembred; and surely the necessity of the consequent doth inferre the necessity of the antecedent: the necessity of the often remembrance of Christ, inferres the necessity of the often receiving the Sacrament, because the Sacrament is ordained for the memoriall of Christ: if we must remember Christ oft, and that in the Sacrament, then we must receive the Sacrament oft.

Now those words of our Saviour as they bee applyed in that case to the Disciples, though they are in effect the same with these words of my Text, yet they are a more cleare and a more exceptionlesse prooffe of this doctrine than my text is: for some cavill at the words of my Text, thinking them not sufficient to prove that the frequent use of the Sacrament is necessary for Christians; for the Apostle, say they, doth but mention it as a thing done; or if he doe commend it, that is all, it proves not the necessity of it: the Apostle saith not, that they must doe it, but speakes of it as a thing already done by them. Well, put case it be so here; but when Christ spake to his Disciples

he said to them, *Doe this as oft as you doe it in remembrance of me*: now they had never eaten of this bread, nor dranke of this cup before, and therefore it could not be spoken as of a thing usually done by them: therefore our Saviours words cannot be so eluded, as they would elude the words of my Text. Now seeing *Pauls* speech and our Saviours goe together, as both containing one and the same thing, therefore when Christ saith, *doe this in remembrance of me*, and when *Paul* saith, *As oft as you doe this, you shew the Lords death till he come*, both these testimonies prove this, namely, that it is a matter of necessity that the death of Christ is oft to be remembred, and that the Sacrament is oft to be received. And surely in all ordinary understanding, this clause here, where the Apostle saith, *As oft, &c.* must necessarily imply a necessity of eating it oft: as if so be this, I should say to a Christian friend, whensoever you pray, pray for me; or, as oft as you pray pray for me; if I should thinke that such a one would pray but once in his life time, or but very seldome, then I would not say, *As oft as you pray pray for me*; but, *If ever you do pray, pray for me*: So if the Apostle had had an intent to give liberty to them to receive it oft if they would, or seldome if they would not, then he would have said, *If ever you receive it, then doe it in remembrance of Christ*: but in saying, *As oft as you doe this*, that shewes it is a matter of necessity; there is a necessity implied as well in the oft receiving of the Sacrament, as well as a necessity of the oft remem-
bring

bring of the death of the Lord Iesus Christ. The other prooffe is the practice of the Church, (which ratifies and confirms this,) besides the practice of this Church of Corinth, *Act. 20. 7.* there *Paul* and other of the Disciples being at *Troas*, going to *Macedonia*, the text saith, *vers. 7. They being come together to breake bread the first day of the weeke, Paul preached unto them: The first day of the weeke*; what is that? that is the Sabbath day, the Lords day: What is *the breaking of bread*? what is meant by that? why, the receiving of the Sacrament of the Lords Supper: *The Disciples being come together*, that is to say, after their usuall manner, *the first day of the weeke to breake bread, Paul preached unto them.* The manner of speech declares that it was their practice, their usual and ordinary practice at their comming together in their Christian assemblies, to communicate in breaking of bread. And it appears to be so also by other circumstances there mentioned, as namely, the company, many Disciples, *verse 4. 5.* being then in a strange place, at *Troas*, and in their journey travelling by the way. If they did it abroad when they were travelling, then much more would they doe it when they were at home, and at rest; and therefore these circumstances of the Text make it cleare that it was an usuall practice of the Church so to doe.

Act. 2. 42. there it is said of them that were converted, *that they continued together in the Apostles doctrine, and fellowship, and breaking of bread, and prayers*: by breaking of bread we are to understand

derstand the participation in the Sacrament of the Lords Supper: *They continued in breaking bread*; Marke what the Text saith, they continued in it, not once or twice, but they continued in it, they made it their daily and continuall practice.

And see with what holy exercises it is ranged withall, *They continued together in the Apostles doctrine, and fellowship, breaking of bread, and prayers*: as who should say, it was as usuall and familiar with them to receive the Sacrament, as to heare the word, and to meet together in prayer; and the ranging of this duty amongst other holy exercises seemes to give some secret intimation of a reason why they made this their ordinary and usuall practice; because when these duties are performed together, they are marvellous helpfull one to another, one seconds and backs another: they continued in the Apostles doctrine, in fellowship, love-meetings, breaking of bread, and prayer. If we should looke into the state of the Church in succeeding ages, we shall finde by stories, that still the nearer the Church lived to the time of the Apostles, the more frequent and more usuall was their practice in the receiving of this Sacrament often: in so much that in some places it was every Sabbath, in others at least every moneth: the doctrine then is cleare, both by the Commandement of Christ, and also by the practice of the Church.

Reason 1.

The first Reason is this: The death of Christ is to be remembred often; now the Sacrament of the Lords Supper is a cleare looking-glasse to behold

hold the death of Iesus Christ, and the memoriall thereof most brightly and plainly, and therefore that is oft to be received. That the death of Christ is oft to be remembred, I hope no Christian will deny, the death of Christ, a matter so weighty in it selfe, the greatest businesse that ever was acted since the world stood, the death of Christ being a matter of so great consequence to Mankinde, that every man and woman so farre forth is saved or damned, as they have their portion, or have not their portion in the death of Christ; the death of Christ being so comfortable to the faithfull, that it is the very life of all the good that they have here, or shall have hereafter; and can we ever remember this oft enough? and can we omit any occasion of the remembring of Christ his death, without sin, and without much dishonour to God, much wrong and indignity to Christ, and damage to our owne soules? surely we cannot. I, but some mē wil say, I can remember the death of Christ, though not by receiving the Sacrament; I can remember it in the word, for there Christ is crucified before me, and in my prayers, and in all my good and holy meditations, and in other things as well as in the Sacrament of the Lords Supper. It is true thou maist, and it is true thou must, yet notwithstanding wee must conceive that the Sacrament of the Lords Supper is instituted of purpose for this meere end, to remember the death of Christ; and therefore if thou canst meditate profitably upon the death of Christ in other exercises, then much more thou

maist doe it in this, yea we may be bold to expect a better blessing from God upon our remembrance of Christs death by the receiving of this Sacrament, than by the hearing of the word, and other good exercises, because this Sacrament is ordained & instituted meerly as it were & of purpose for that end, & God will most bleſſe his own ordinances to the same end whereunto he hath ſo nearly fitted and appointed them. Besides that, in the Sacrament of the Lords Supper there is a most sensible occasion offered unto us, to remember the death of Christ; the death of Christ is as it were acted before our eyes, by the breaking of the bread, and the pouring out of the wine, whereby we may fitly, and must of necessity bee stirred up to remember with our selves, how freely the Lord Iesus Christ gave his body to be crucified, and his blood to be shed for the taking away of our sinnes. If therefore the death of Christ must be remembered, then the Sacrament wherein wee behold the death of Christ as in a glasse, must needs be oft received and participated in.

Reason 2.

Secondly, it is for the confirmation of our faith: our faith we know had need to be confirmed everie day; the Sacrament is a notable meanes to confirme our faith. That we had need to be confirmed in our faith every day, is certaine; for we know this by experience, that in the strongest of us our faith is weake, and in the greatest of us our faith is small, and while we are here, it is still but upon the growing hand; we know our weake and crasie bodies, because they are weake must have a
con-

continuall supply of bodily food ; so our weak
soules because we are weak in faith, and apt to un-
beleefe, and distrust, through our owne corrup-
tion of heart, and Satans temptations ; our soules
I say being so weak in faith, therefore the strength
of it must be continually relieved and supported
by a continuall supply of spirituall food, which is
ministred unto us especially in the Sacrament of
the Lords Supper ; so much more in it than in the
word, by how much more the assurance is given
to the truth of an evidence by the seale, than by
the writing without the seale : a writing without
a seale shewes that such a thing is done, but if the
seale be set unto it, then it confirms it unto us
the more ; God tells us in his word that wee are
reconciled to him in the blood of Christ ; it is
true, we beleefe this, and this begets and streng-
thens our faith : but having the seale of it, which
is the Sacrament, here is a more sensible fastning
of this truth upon us ; this strengthens our faith
much more : we doe pray to God to increase our
faith, doe wee thinke that God will encrease it
without meanes ? that is presumption : but wee
pray to God to blesse the meanes unto us, that it
may be powerfull to encrease it : but doe we pray
to God to blesse the meanes without our fre-
quent use of the meanes ? that also is presumption
too : we must make use of the meanes that God
hath appointed for the encrease of our faith : now
the Sacrament of the Lords Supper being such a
speciall meanes whereby the faith of Gods chil-
dren is strengthned, therefore a speciall care they

Reason 3.

must have to frequent the same often.

The third reason is somewhat agreeable unto this, our assurance that our finnes are pardoned and forgiven unto us, is a sweet and precious thing : many of Gods children would give all they have in the world to enjoy that grace and that comfort, the more oft they have it, the more comfort they have, the seldomer they have it, the more uncomfortable their life is : wee know that there is no meanes whereby wee have this assurance of the forgiveness of our finnes more sensibly fastned upon us, than by the receiving of the Sacrament of the Lords Supper ; for therein is Christ delivered (as it were) unto us, and his merits even by actuall possession : the Lord puts the signe into our hands, and the things signified into our hearts, if we doe beleeve and come as worthy receivers ; and therefore how oft ought we to be in the participation of this blessed Sacrament, whenas we receive such a benefit by it as the assurance of the pardon and forgiveness of our finnes : if we have the assurance of our pardon to day, we are so fickle, that it may be to morrow wee doubt of it againe. Now we are assured of it ; anon we sinne, and then our conscience is troubled, and doubts arise, and so we thinke with our selves, Oh I had thought I had beene reconciled to God, and my finnes had beene pardoned, but it was but an imagination, it is gone away like a dreame ; this we know we are subject unto, and therefore how ought we to fence our hearts, and to keepe the life of God afoot in our hearts, (for the assurance of

of the pardon of our sinnes is the very life of God in our hearts) and therefore to be carefull of the frequent use of the meanes by which this assurance may be confirmed unto us, and that is by the participation of the Sacrament of the Lords Supper, for that is the speciall means by which this is most sensibly fastened upon us. I have heard that it was the worldly wisdom of a Treasurer in this land in Queen *Elizabeths* time, that he would never be a fortnight or a month at the most, without his *Quietus est*, that whatsoever changes and alterations might come, yet he might be in that respect in some good security. See how wise men can be for the matters of the world, & how foolish they are for the matters of heave: every mā that wil address himselfe to come into Gods presence, at his table, and prepare himselfe by faith and repentance, he may have this *Quietus est*, and receive an actuall acquittance from God, and God shall tell him by his Spirit, that his sinnes are pardoned and forgiven, and he reconciled to him in Christ: wee have this opportunity offered unto us once a moneth, and yet such is our dulnesse and backwardnesse in matters of salvation, that we are most of us carelesse of this: if we were so carefull for our soules, as he was for his body, wee would come every moneth to receive our acquittance, because changes and alterations may come, wee may dye before the next day come, or tentations may assault us, and such like, and therefore let us labour to have our *Quietus est* from God alwayes in a readinesse.

Reason 4.

The fourth reason is this, our covenant with God is daily to bee renewed, and therefore the Sacrament of the Lords Supper is daily to be received, and frequented, and participated in, because that is a speciall meanes and occasion, and bond of our renewing our covenant with God: it is true we do, or at least we ought alwayes renew our covenant with God in our daily prayers, repentance of our finnes, and faith in Christ, specially every Sabbath day we should doe this, and we should consecrate our selves wholly to his service; but most particularly when we come to the Lords Table: ordinary people commonly doe make some kinde of preparation, according to their manner, when they come to receive the Sacrament of the Lords Supper: and in the truth of the thing the most especiall renewing of our covenant is then when we come to partake of the Sacrament. Now because our covenant is daily to be renewed, this Sacrament being a bond of the renewing of it, therefore this must oft be frequented: That this is a speciall meanes and bond of our renewing of our covenant with God, is cleare, because that therein wee receive a pawne and pledge of the mutuall covenant and promise made on both sides; a pledge from God, whereby he bindes himselfe to be our God, to forgive us our finnes, to give us his Spirit, to justifie and sanctifie us, and that he will save us; and we by the receiving of it doe by this binde our selves anew to be his people, and to beleieve in the promises of grace and salvation made in Christ, and to subject
our

our selves to the power & work of sanctification, & we to betake our selves wholly to his obediēce: thus I say is the covenant of Gods childrē renewed with God especially in the matter of receiving the Sacrament, & therefore it being our duty daily to renew our covenant with God, therefore we ought to have access to it, & to receive the sacrament oft, because in it our covenant is specially renewed.

The fift Reason, is our love towards our brethren, the mutuall love betweene the children of God, that must alwayes bee kindled, their love must be like to that fire mentioned in *Levit. 6. 13.* that must never goe out of the hearts one of another. Fire we know will goe out if it be not kindled and supplied with fwell: so the fire of love in the hearts of Gods children is ready to bee quenched: many occasions of worldly matters, and other busineses there are that breed such differences, that it makes love many times cold, and turns it into contention, yea even in Gods children, and therefore we must use the meanes whereby it may be kindled and kept still alive; but there is no better meanes to kindle it, and keepe it alive, than the participation of the Sacrament of the Lords Supper; there is no such bellows to blow up the fire of love in their hearts as this when they come to the Lords table to eate of the same bread, no such fwell to maintaine this fire of love in their hearts, as the spirituall food they participate of at the Lords Table, and therefore if we would have the love of Gods children kindled towards us, and ours to them, and not goe out, then let us use
this

this most effectuall meanes, namely, the oft communicating and participating in the Sacrament of the Lords Supper.

Reason 6.

The last reason is concerning the Word; the Word is oft to bee heard, therefore the Sacrament of the Lords Supper is oft to be communicated in. That the Word is oft to bee heard, I thinke none will deny that; wee must heare the Word at all times, by day and by night, in season and out of season, the Word and the Sacraments are joyned together in a neare bond and league by Gods ordinance, and they are to one and the same purpose and effect as a writing and a seale, and therefore if we must be frequent in the hearing of the Word, then also frequent in the participation of the Sacrament of the Lords Supper, that so that which is spoken in the Word, may be sealed unto us in the Sacrament; that that wee heare in the one, we may feele in the other, that so we may grow along in the faith of Christ, till at length we become perfect men in Christ.

Vse 1.

The first Vse is for matter of reproofe of grosse and grievous negligence in the practice of this duty generally, and the negligence seizeth upon the Ministers many times, as well as upon the people. First, we will speake against the negligence of the Ministers, and then of the negligence of the people. A word or two of the first.

Many Ministers are negligent in this duty, either, forsooth, because they would spare their owne paines and labour, or else because they are carelesse of the flocke of Christ committed unto them;

them, they have not that regard of them as they should: hence it comes to passe that they let the people settle themselves upon the lees of their sins: either they tender it not oft unto them, but haply once, or foure times a yeare; or if they doe tender it often, yet they suffer the people to absent themselves without any just occasion: great is the negligence of many in this case; and surely it is a fearfull sinne, and a heaue account have many to make for this sinne. It is our duty (that are Ministers) to spread the table before you, and to call, warne, and invite you to come, and to seeke this to the utmost of our power, and then if you come not oft, you shal perish in your sins & negligence, but we shall deliver our owne soules: but if wee be negligent in this, and doe not call upon you oft, you shall perish in your sins, and your blood shall be required at our hands; and therefore it stands us upon to looke unto it, not onely in regard of our owne soules, and our owne good, but in regard of you, and in love to your soules, that wee should tender you the Lords Supper oft-times, and call upon you oft to come unto it: how many good and holy opportunities have we offered unto us to remember the death of Christ? to confirm and strengthen the faith of them that are weake, and to cherish love in the hearts of Gods children, and to encrease in them the grace of sanctification, by the often use of this Sacrament? How many good opportunities are daily omitted and neglected in this land, and in this City, meerly through the Ministers negligence in this duty?

many soules there bee that perish because of this negligence in Ministers, and therefore it is our duty to bee stirred up, and to labour to reforme our selves. The Apostle gives us the rule, when he saith, Thou that teachest another, teachest not thou thy selfe.

But in the second place, the negligence of the people is more convenient for this place to be reprov'd thereby : when the Table is spread, when God saith to them, Come, when the Minister saith All is ready, and their brethren say, Come, too; when they are thus warned, called, and invited to come, and then they refuse, or if they doe come it is very sparingly, it is not oft; this is a most gracelesse and retchlesse practice. If wee were scantled of this great meanes and blessing either by persecution, or by the iniquity of the times, or by the prophanenesse of the Magistrate, or by the gracelesse of the Minister, then wee would cry out, we cannot have that we would have, and that we are wronged, and debarred of the saving ordinance of God, and that the doore of the kingdom of heaven is shut against us, and that wee cannot partake so oft as wee would. But now that through Gods mercy, wee have the Sacrament oft tendered unto us, and that we are called, and warned, and invited to communicate, if wee refuse now to come, or if wee come sparingly, what is this, but to despise the bountifull, and rich mercy of God towards us, that the Lord offereth us so many heavenly excellencies and comforts with one hand; for in this one action is Christ Iesus &c
all

all his merits offered to us: what is this but to despise God that offereth so many blessings of heavenly comfort, Christ Iesus, and all his merits, and we turne our backs upon him, and say we will none of this heavenly *Manna*. And surely without this be reformed, it cannot but be recompenced of God, with extremity of Iustice in some notorious judgement upon us, specially by taking away such rich and precious treasures from such base wretches as we are, that so meanly esteeme of them, or else that God should cry quittance with us, and turne his backe upon us when wee pray (as wee have turned our backs upon him when he called) and will not heare us. As also when we are sicke, and when wee lye upon our death beds God will not regard us, goe whither we will; and at the day of Iudgement, he shall say *Depart from mee cursed, I know you not*, I offered you such and such meanes of salvation, and that oftentimes, but you would none of it, and therefore I have no salvation for you. We know how God dealt with the *Jewes* when the mysteries of salvation were tendered unto them, and they rejected the same, he then turned to the Gentiles, to them that would bring forth better fruit: when those that were bidden to the Feast would not come, the Lord said, *goe into the high wayes, and as many as ye find, bid them, &c.* A notable example we have in the first of *Hester*, and 3. *A bashtuero* the King made a great Feast, and he bade his Nobles, and the *Queene Vasthi*, and in the 12, verse she refused to come to the King, and therefore in

the 19, verse she is divorced, she shall never come more into the Kings presence: shall wee thinke that he tendered his temporall glory, more then God doth his infinite glory: if God tender himselfe in his feast, and spread his table, and call us as the King called her to eate and to drinke of that which he hath prepared, if wee refuse to come as she did, what can we expect, but that there shall be a divorce made betweene God and us, *I will not acknowledge you for my spouse, (will God say) you shall have no more my ordinances nor Oracles amongst you.* Let us beseech you rightly consider of these things, and so farre as we are guilty, labour to reforme them in our selves, and according to our power in others. It is strange to see, and to heare what strange alligations men make to colour themselves in this their negligence, it is strange to see how witty men are to colour these things, and to deceive their owne soules, it is the Devills wit, he puts it into them: now the true ground and reason why they come not oft to the Sacrament is, because they contemne Gods ordinance, and are unthankfull to the Lord Iesus Christ for his infinite love, and withall also it is a kinde of sluggishnesse that is in them, that they are loth to put themselves and their hearts to such examinations and tryalls, and provings, and siftings, and rippings up; to such denying of themselves, and such faithfull promises to God of new obedience, as every one that comes as a worthy receiver must have, they are loth to put themselves to this hardness, & therefore they communicate not oft in this

Sacrament, and this is the true reason why they are loth to come to it, they say it is a toyl to come so oft: it is true, it is a toyle to the flesh, and to corrupt nature, but no toyle to a childe of God, but joy and comfort to him.

Yet further you shall heare what they will alledge and pretend besides, some of them say there is no such necessity that we should receive it so oft, and they give you some reasons for it; as first, why say they? the Sacrament of Baptisme is a Sacrament of good use as well as the sacrament of the Lords Supper, and that is to be communicated in but once, and why then should wee communicate so oft in the sacrament of the Lords Supper?

I answer, baptisme is ordained for our admission into the Church and house of God, and there can be but one admission into it, but when wee are in, then we must grow further and further to bee incorporated into Christ, and that is by the sacrament of the Lords Supper: our baptisme gives us our admission and entrance, though the power of baptisme continues to our lives end, and whosoever feels not the power of his baptisme in the course of his life, that man was never truly baptized: though the outward action of baptisme bee not to be reiterated, yet still it continues in being to our last end, still we are baptized into the death of Christ, still wee must labour to bee that which we are baptized to be, to be like to Christ, and to follow him. So then you see there is great reason why baptism must be but once, because that

is the admission of us into the Church, but this is our going forward in the Church; and in the work of grace; therefore we must not stand still, but proceed forward in this exercise continually.

Again, another reason that they alleadge is this, I but, say they, was not the Passeeover in the former Testament a sacrifice answerable to the Sacrament in the new Testament, and that was celebrated but once a yeare, and why then should this be often?

I answer, there is great reason; the time of the celebration of the Passeeover was a ceremony, and so a part of Gods worship to the *Jewes*, the Passeeover was commanded to be celebrated once, and but once in the year, and they should have sinned if they had celebrated it more then once, but the Sacrament of the Lords Supper is to bee celebrated often, and we sinne if wee doe not. Besides that, the Passeeover was but for one temporall deliverance from the *Egyptians*; and from the hand of *Pharaoh*; and that one deliverance was but once wrought; but the Sacrament of the Lords Supper resembles unto us our eternal deliverance from sinne, Sathan, hell, death, and damnation; and this is not onely wrought but dayly running on, and all Converts are still dayly plucked out from hell, and the jawes of Sathan. The worke of our redemption is every day after that wee are thoroughly converted; still the old man is crucified, and the new man is repaired in us: and therefore howsoever it were sufficient that the passeeover was once celebrated, and but once; yet this sacrament

crament of the Lords Supper is oft to bee receiued, because it is the celebration of our eternall and everlasting redemption and deliverance, a thing that is continually in working.

Lastly, if so be that that were a good rule, then it followes, that as the *Israelites* were to celebrate the Passeeover that day onely that they were delivered out of *Egypt*, then it followes, that wee should receive this Sacrament, but onely upon good Fryday, and no time else, but they themselves confesse, that that is Iewish, and therefore by their owne confession, this can bee no just reason against the often participation of this Sacrament.

Another reason that they have, that there is no necessity in receiving it oft, is the example of our Saviour Christ; we need not to bee more carefull say they, then Christ, and he never received it but once in all his life time, and therefore wee need have it but once. I answer, Christ to the time of his death was under the Law as hee was man, and so was to behave himselfe and conforme himselfe to the ceremonies of the Law, and therefore he was not to have a hand in this Sacrament of the new Testament, till the time came that the old was to be abolished.

Besides that, we must understand that hee was rather an Institutor then a receiver of this Sacrament, and therefore he was to make choyce of the fittest time when it was to be done, and that was as neere to his death as could be, and therefore he spake of it as a thing past, *This is my blood that*

is shed for you: so that the Sacrament of the Lords Supper must be as neere to his death as may bee, and therefore it was fittest to bee instituted by him the night before he suffered.

Last of all, if they say so, then they must conclude by their owne rule, that they must never receive the sacrament, but when they are ready to dye, if that reason hold good; But as I said before, our Saviour Christ was the Institutor of the sacrament, & therefore he chose that time that it might bee the fresher in memory. Another thing they alledge, is a matter of inconveniency: oh say they, if we should come oft, it would be tedious to us. I surely, matters of God are tedious to worldly and carnall men, tedious to flesh and blood, to put it selfe to such examination and tryall, to such sifting, and ransacking, and rippings up, and denying of our selves, this is tedious; but must we refuse to come to the sacrament of the Lords Supper for this tediousnesse? No surely, the old man must be trodden down under our feet, & scorned, that God may have the honour of his owne ordinance: many may say so, for hearing of the Word, that it is a tedious thing to heare twice a day, so also for prayer, it is a tedious thing to pray twice day, morning and evening, so saith the Devill, so saith the old man, and the naturall corruption that is within us, but we must swallow downe all his hardnesse, and the old man must be crucified and mortified, if ever wee looke to bee saved, and to come to heaven; we must dispencc with, and wee must devour many of those tediousnesse, if ever

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we looke to have any portion in Christ, tediousnesse must not fright us from that which God commands, but if God command, we must obey, whatsoever flein and blood alledge to the contrary.

Againe, another exception is this, if we come oft, say they, we shall degenerate into a kinde of formality, and make it a matter of fashion. I, that comes from the carnality and hypocrisie of thy heart; we cannot be conversant in any holy duty, but in time we settle upon our lees, and grow into a kinde of formality: alas, if we did consider our selves, wee had need to be ript up daily, and if we should put our selves daily to this duty, we should be freer from this formality than those that use it so seldome. Is this it that makes us doe it formally, because we doe it oft? No surely. As in the matter of prayer, because wee pray daily, doe we therefore pray formally? No. For if we doe it conscionably it will make us farre from formality, for the frequent use of it brings us into that awe, dread, and reverence of Gods Majestie that it will make us call our wits together, and ransacke every corner of our hearts, that so wee may be fittted to come into the presence of God at all times: Some other allegations they have, but I will not now stand upon them.

The last Use is this: It teacheth all of us thankfulness to God, that live here in this Land, and in this place, where through Gods mercy wee have opportunity, and may have accesse to come to this Sacrament at least once a month to feast our

selves, and to make our selves merry with this spirituall food, the body and blood of Christ, it is a thing that if we had it not we would give all wee have to enjoy it, and therefore having it let us make use of it, and reverently esteeme of it, and neglect no good opportunity to come to it : if we knew the benefit of it wee would desire to receive it not onely once a month, but every Sabbath, yea every day if it were possible : and the reason why we doe frequent it no oftner, nor thirst after it, is because we know not the benefit nor sweetness of it. Let us not lay any impediment to hinder us from it, for none will serve the turne to be justifiable before God, but those that God layes upon us ; I say, we having just occasion and opportunity to come to the Lords Table, being members of this Congregation, without wee can give some good reason to the contrary, (for it is not enough to say I am not prepared, nor I am not in charity, these are no sufficient nor just occasions to hinder us) were to sin grievously therein against God, and against our owne soules.

The end of the fifteenth Lecture.



THE
SIXTEENTH
LECTURE VPON THE
SACRAMENT OF THE
LORDS SUPPER.



E are now to proceed through
Gods assistance, (because the
next Sabbath is a Commu-
nion Sabbath) in that very
business that we have in hand.

*1. Cor. II. 26. For as often as
you shall eat this bread, and drink
this cup, ye shew forth the Lords death till he come.*
You heard even now the division of this Scrip-
ture into two parts: the former part shewes an
action to bee performed, the receiving of the
Lords Supper: the latter part prescribes a caution
that this action is to be performed withall, You
shew forth the Lords death: *As oft as you eate this
bread, and drink this cup, ye shew forth the Lords death
till he come.* We have finished the former part,
that which is contained in the former words of

the verse, namely, the action here to be performed. We are now to proceed to handle the latter part, namely, the caution or the condition that this action is to be performed withall, *Ye shew the Lords death, &c.* Wherein first we are to consider the caution or the condition it selfe, that is, the shewing forth of the Lords death. Secondly, we are to consider the frequenting, or the often observing of this caution. For though it be not said here, you often shew forth the Lord death, yet that is necessarily implied: for the word (*often*) used in the beginning of the verse, is common to the latter part of the verse as well as to the former: as if the Apostle should say, As oft as you eate of this bread, and drinke of this cup, so oft you shew forth the Lords death. Then here is lastly the continuance of it, how long this caution or condition is to be observed, surely so long as the world stands, till Christ come to judgment: *As oft as you eate this bread and drinke this cup, you shew the Lords death, &c.* or shew ye the Lords death till he come. First, to begin wth the caution or condition, it selfe, *you shew forth*: wherein first consider the matter that is to be remembred, it is the Lords death: Secondly, you must consider the manner how it is to bee remembred, by a shewing of it forth, by a kinde of lively representing and expressing of it, *ye shew forth the Lords death till he come*: this is our remembring of Christ his death: for Christ saith in the former verse, *Doethis in remembrance of me*; and Paul in this verse shewes how, that is, by *shewing forth the Lords death till he come*, or by a lively expressing of it. First,

First, therefore to begin with the matter that is to be remembred or shewed forth, and that is the Lords death. Wherein first when the Apostle here names death, wee are to understand hereby these two things: first, the act of death in respect of Christ himselfe: secondly, the benefit of Christ his death in respect of us; we must remember the Lords death, that is, the act of his death in respect of himselfe: we must remember and shew forth his sufferings in his soule and in his body, his agony, his obedience, his woundings, his nayling to the Crosse, his shedding of his blood, his giving up the ghost. Secondly, withall we must understand by the death of Christ, the benefit thereof arising unto us, the forgiveness of our sinnes, the satisfaction of our punishment, our reconciling unto God, the perfect and absolute redemption of our soules and bodies from that miserable and damnable estate that we were in; this is the death of Christ, and the right remembring of his death; remember Christ dying, the act of his death; remember Christ dying, the benefit of his death to us; and this is the right remembring of Christ his death which is tendred unto us in the Sacrament of the Lords supper. But yet withall when it is said *remember his death*, we must not take it so as if therefore we should neglect or forget the remembrance either of that which went before his death, or of that w^{ch} came after his death, we must remember them also; we must remēber that w^{ch} went before his death, as his birth, his life, his meannesse, & other parts of his humiliation: also we must remem-

ber that which followed after his death, namely, his resurrection, his ascension, and other parts of his glorification: for Christ is given wholly unto us in the Sacrament of the Lords Supper, and therefore we must receive him wholly, for all the passages of our Saviour Christ before his death, in his death, and after his death, they all make up together one and the same worke of our redemption, and therefore all these passages must be wrapt up together in one and the same apprehension of ours. Wee must remember the death of Christ especially in the Sacrament of the Lords Supper, but yet under the comprehension of the death of Christ, wee must meditate upon those things that went before his death, and those things that came after his death, every thing in their kinde, and in their place and order: this we are to understand by the death of Christ.

Next, it is said here, the *Lords* death. By the *Lord* wee are to understand the Lord Iesus Christ, *who is Lord over all, blessed for evermore.* Christ is the Lord by nature and being: as the Father is Lord, and the Holy Ghost Lord, so also is Christ the Lord by nature and being: But yet Christ is intituled to the name *Lord*, by a kinde of excellencie, and specialtie in regard of his office of Mediatorship, whereby hee is Lord over all; but especially Lord over his Church. And wee must understand, that our Saviour Christ is more usually called Lord at the time of his Death and Resurrection, and afterwards, then hee was before. The Reason of it is this, because howsoever our Saviour

our Christ was Lord alwayes, and even in the dayes of his flesh, did many wayes shew forth himselfe to be Lord, yet notwithstanding at his death, and afterwards, he did then especially and most certainly prove himselfe to be the Lord; and then hee did most manifestly shew and declare himselfe to be the Lord, by doing that then, which never any could doe but the Lord himselfe. What the things are shall bee shewed (God willing) by and by.

The Lords death! some may say, this seemes to be a strange speech. Here are but two words, and yet they seeme to imply a flat contradiction one to another. If hee be the Lord, how could hee dye? And if he dyed, how could he be the Lord? Could the Lord dye?

For answer hereunto, wee must consider, that our Saviour Christ consisteth of two natures, God and Man: he is perfectly God and Lord, and withall, hee is perfectly Man: and by reason of the union of these two natures, his Godhead and his Manhood in one and the same Person Christ, there ariseth a certaine communion of the properties of both these natures, whereby that which is proper unto Christ as hee is God, is yet affirmed of him; even as he is Man: and whereby on the other side, that which is proper unto Christ, as he is man, is affirmed of him, as hee is God. It is a deepe mystery of our faith, and yet a necessary point to be knowne; for without the knowledge of this, wee cannot rightly know Christ.

I desire to make it plaine. Christ I say, is perfectly

fectly God or Lord, and perfectly man : and because that these two natures his Godhead and his manhood are so nearly united into one and the same person of the Sonne of God, hence it comes to passe that there is a communication of properties, that is to say, those things that are proper to him as he is God, are affirmed of him as hee is man, and those things that are proper to him as he is man, are affirmed of him as he is God. To give an instance of the first : those things as are proper to Christ as he is God, are affirmed of him as he is man. *Iohn 3. 13. For no man ascended up to heaven, but he that hath descended from heaven, even the Sonne of man which is in heaven :* Our Saviour Christ speaks it of himselfe, *even the Sonne of man that is in heaven :* when our Saviour Christ spake these words hee was upon the earth, and not in heaven as he was man, and yet there it is said, *the Sonne of man that is in heaven,* as though then hee were in heaven at that instant, even as the Sonne of man. How can these stand together, he being man was on earth and yet in heaven at that instant ? The doubt is clearly answered thus : Consider Christ consisting of two natures, God and Man, perfectly God, and perfectly Man, and then you shall finde by reason of this union in one person, that well may the properties of the one be affirmed of the other : Christ the Sonne of man is also the Son of God : and as God, so he was then and alwayes in heaven ; and because God and Man in Christ are but one person, therefore Christ the Son of man is said then to be in heaven:
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The Sonne of God was then in heaven; Christ the Son of Man is the Sonne of God; therefore Christ the Sonne of man was even then in heaven. One thing must be observed for the right understanding of this mystery, and that is this, namely, that those properties that belong to God are affirmed of Christ as he is man, and so on the contrary: but we must understand it of the person of Christ, and not of the natures of Christ, that is to say, for the person of Christ, to speak of Christ in his person it is a true and a necessary rule, the property of Christ as he is God is affirmed of him as he is man, but in regard of the natures it is contrary, that that which is proper to the nature of man is not to be affirmed of the nature of God: to say that the Godhead dyes, that is blasphemy; but to say that the manhood dies, that is true: If Christ should have said, *Joh. 3. 13.* my manhood that in heaven; that had beene an untrue speech, for that was not then in heaven: but that he in regard of his Godhead, and the union of the two natures, was in heaven, that is a most true and holy speech: The reason why we must put this difference, is, because Christ hath but one person, his manhood hath his subsistence in the person of the Sonne of God; so that Christ both God and Man is but one person: but the natures, that is to say, his Godhead and his manhood, are still distinct and severall things, notwithstanding the union of the person.

Now on the other side, that which is likewise proper to Christ as he is man, the same is affirmed

of him as he is God : As for example, *Luke 1. 35.* *That which shall be borne of thee shall be called the Son of God.* That Christ should be borne of the blessed Virgin, in respect of his Godhead, is blasphemy to imagine ; but because Christ in respect of his manhood was borne of the blessed Virgin, and the same Christ man was also Christ the Son of God, therefore by reason of this neare union of the two natures in one and the same person of the Son of God, it is truly said that Christ the Son of God was borne of the blessed Virgin.

Acts 20. 28. there it is said that God purchased his Church by his owne blood: if a man should speake this of himselfe, it might seeme blasphemy, but God spake it, and therefore it is true, it is spoken of Christ, for it is he alone that hath purchased it ; and it is a proper thing to purchase it as he was man, but not as he was God ; for man hath blood, God hath none : yet notwithstanding by reason of the union of these two natures it is said that God purchased his Church by his blood, because the same Christ that is man is also God, and therefore truly may it be said, God hath purchased it, &c. So here, the Lords death, saith the Text : that Christ dyed, this is a proper thing belonging to him as he was man, but as he is Christ the Lord it is not so proper ; yet it is affirmed to be the Lords death, that is by reason of the neare union of these two natures, and therefore that which is proper to Christ as he is man, is affirmed of him as he is God, this is a deepe mystery ; and yet notwithstanding it may reasonably well bee

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conceived of us : it agrees with the whole current of the Scripture, and therefore we must hold it as an undoubted truth : the matter being thus cleare concerning the Lords death, let us come to the Doctrines that hence arise for our instruction, *the death of the Lord*, the doctrine hence to be observed is this :

That howsoever Christ Iesus was shamefully *Doctr. 1.* crucified, and put to a most ignominious and cruell death upon the Crosse as ever any man could be put unto, yet notwithstanding even in that state of his death he was then the Lord, and still shewed himselfe to be the Lord, even the glorious Lord of heaven and earth. The doctrine contains two branches, and each of them is to be proved severally. The one is, that Christ was the Lord in his death ; and the other is that Christ shewed himselfe to bee Lord in his death : This I take to be the reach of the Text, that he was the Lord in his death. *Acts 2. 36. Let all the house of Israel now know for a surety, that God hath made him both Lord and Christ, this Iesus I say whom ye have crucified.* Marke it, he speakes there of Christ in regard of his death, *This Iesus whom ye have crucified* ; and in that state he calls him Lord, *God hath made him Lord, even this Iesus whom ye have crucified* ; so that Christ was Lord even when hee was crucified. See how the Apostle layes these termes together, *the Lord, and Christ, and Iesus*. Some man may say, It may be he was the Lord before his death, but not in his death, or else after his death : but the Apostle shewes that he was Lord

even in his death: so long as hee was Christ and Iesus, so long he was Lord, but he was Iesus and Christ in his death, and therefore he was Lord in his death. *Acts 3.15. God hath glorified his Sonne Iesus whom ye betrayed and denyed; ye have killed the Lord of life whom God hath raised from the dead.* He speakes there of Christ in the state of his death; he calls him the Sonne of God, that is to say, hee was the Lord when he was betrayed, when hee was denyed, and when he was killed, yet he was the Lord still in all that meane estate. When they had him in their bloody clutches, yet still he was the Lord; when they killed him, yet still he was the Lord of life: *Ye have killed the Lord of life,* saith the Apostle: *1 Cor. 2.8. Which none of the Princes of this world have knowne, for had they knowne him they would not have crucified the Lord of glory.* Mark, the Text saith, *they have crucified the Lord of glory,* though they knew him not to bee the Lord of glory, yet God knew it that he was the Lord of glory whom they crucified; hee called him the Lord of glory even when he was crucified. Marke it, glory and shame are most directly contrary one to another, even as the East is to the West, or Heaven to Hell: to be crucified is the greatest shame that ever can befall man; to be the Lord of glory is the highest and the greatest degree of glory that ever can be conceived of God. Christ being crucified was the Lord of glory even in that low, and base, and meane estate, in that shamefull state of his, still hee was the Lord, the glorious Lord of heaven and earth, and so he shewed him.

himselfe to be the Lord of glory: which is the next point, and the other branch of the observation, and now to be proved. For prooffe of that look into *Phil. 2.6,7, 8.* there the Apostle tells us that Christ whilest he was of *no reputation*, whilest he was in *the form of a servant*, whilest he humbled himselfe *to the death of the Crosse*, all this while he was equall with God, hee was the Lord all this while, even in all the time of his crucifying. In the ninth, tenth, and eleventh verses, there you shall see he shewed himselfe to bee the Lord of glory: wherefore the Lord *bath given him a name above all names, that at the name of Iesus should every knee bow, both of things in heaven, and things in earth, and things under the earth: and that every tongue should confesse that Iesus Christ is the Lord unto the glory of God the Father.* As Christ was the Lord when he was crucified, so hee shewed himselfe to bee the Lord when he was crucified: for then was that done by Christ in regard of his obedience, by which, and for which hee did obtaine a name above all names, and he did justly deserve to bee acknowledged a Lord of all Lords, a glorious Lord, that at the name of him should every knee bow, and every tongue should confesse that he is the Lord unto the glory of God the Father: So that Christ did doe that upon the Crosse, whereby hee shewed himselfe to be Lord. *Rom. 1.4.* there it is said that *Christ was declared mightily to be the Sonne of God.* He speaks there of our Saviour Christ, and calls him the Sonne of God, that is to say, the Lord. He saith, *He was declared mightily to be the Sonne of*

God: and how, I pray you? *By the spirit of sanctification, by the resurrection from the dead.* Now this you must understand, that the power whereby Christ raised himselfe from death, was in him whilest he was in the state of death, and whilest Christ lay in the grave, then was this power in him to raise up himselfe; now by this power hee shewed himselfe to be the Sonne of God, to bee the Lord; and it is a mighty declaration of him to be the Sonne of God, and therefore Christ declared himselfe mightily to be the Lord, even in the state of his death. *Luke 23. 42.* the Thiefe he gives testimony to this truth: our Saviour being upon the Crosse, he saith, *O Lord remember mee when thou comcest into thy kingdome.* Those that crucified him did not see nor take notice that hee was the Lord, but the poore Thiefe did see him to be the Lord, and did know that hee was the Lord, and he beleevved in him, and called upon him as the Lord; wee never reade that ever he did know before that he was the Lord; nothing brought him to know Christ to be the Lord, but that which he discerned in him upon the Crosse. So the Centurion in *Matth. 27. 44.* the Text saith, that the Centurion and others that saw those fearfull things that came to passe at the death of Christ, *Of a truth, say they, this man was the Sonne of God.* The Centurion, for ought we know, did never know nor take notice that this man was the Sonne of God, till he came to behold his death; but when he came to behold him on the Crosse by the eye of Faith, he saw such evident signes of him

him to be the Lord, that hee perswaded himselfe and takes his oath of it, and saith, *Of a truth, this man is the Son of God*; howsoever it is that they killed him, yet *of a truth this was the Sonne of God*. In the 51. and 52. verses, those fearfull accidents that are mentioned there, as the veile renting, the Rockes cleaving asunder, the graves opening, and many of the bodies of the Saints that slept arose, what did all this shew, but that Christ did clearly manifest himselfe, and prove himselfe to bee the Lord even in his death, that the dead and insensible creatures were sensible of it; the earth, the stones and graves discerned it, and the bodies of the Saints that were dead discerned it, and did acknowledge it in their kinde? What a fearfull upbraiding to the Iewes was this? that either they did not see Christ to be the Lord, or would not see him nor acknowledge him, when the very stones and other insensible creatures were sensible of it. So then you see the Doctrine is clearly proved by Scripture, that Christ Iesus, howsoever he was shamefully crucified, and put to a most cruell and ignominious death, as ever any man could be put unto, yet (notwithstanding) even in that state of his death he was the Lord, and shewed himselfe to be the Lord, the glorious Lord of heaven and earth.

The Reasons of the Doctrine are these: The first is this; Hee was the Lord, and shewed himselfe to be the Lord over his Church. The first Reason 1. Reason (I say) is drawne from his Church: Christ Iesus in his death was Lord over his Church, and
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so shewed himselfe to be; for then indeed by his death he did purchase and redeeme his Church, he bought his Church; then the faithfull were his owne by actuall redemption. You know that those things which a man purchases and buyes at a deare rate, and gives for them as much as they are worth, they are his owne by a true title. If so be that any man do redeem a man out of the gallies, he is truly his Lord, in the right kind of owning; and the other is his servant. Christ when he was upon the crosse, then did he purchase and buy his Church by his blood, and then therein he shewed himselfe in a most right sense to bee the Lord of his Church: then were they his owne by actuall redemption: and this is that which the Saints did acknowledge, *Revel. 5. 9. Oh worthy art thou to take the Booke, and to open the scale thereof:* and why is he worthy more than any other? *Because thou wast killed, and hast redeemed us to God by thy blood;* and therefore thou hast a true interest into us, and thou art surely our Lord, and worthy art thou so to bee acknowledged. And our Saviour gives some intimation of it in the 18. of *Iohn, If I were lifted up from the earth, saith our Saviour, I would draw all men unto me:* What is meant by lifting up? that is to say, his crucifying: If I were crucified I would draw all men after me. The reach of the place is this; That Christ by his crucifying, and his death, drawes all men, and gathers all his Church to himselfe; he purchases them, and makes them his owne by redemption, that he may be acknowledged their Lord, and they his people, and ser-

servants: and surely as Christ did gather all believers from the beginning of the world, by the power of his word, and death, and blessed Spirit, so specially in the actuall performance of his suffering, then chiefly did he draw all men unto him: for then his Lordship, after a speciall manner was advanced, and the territories of his kingdome were much enlarged; and now no longer was it to be bound, and to be contained within the borders of Iudea, but to have dominion from sea to sea, unto the worlds end. Oh what a mighty Lord did he shew himselfe to be even in his death!

Secondly, as he was Lord over the Church, so *Reason 2.* he was, and so hee shewed himselfe to be even a Lord over his enemies. What is the greatest honour of a Lord, or whereby doth a man come to be most justly and rightly called Lord, but by subduing his enemies under him. *Psal. 110. The Lord said unto my Lord, sit at my right hand till I make thine enemies thy footstoole.* Here is a true and a right Lord, when he can subdue and trample his enemies under his feet. Christ being upon the crosse in his death, then (indeed) did he especially vanquish and trample his enemies under his feet, Satan and all his instruments. Then he tooke them downe to their greatest shame, to their irrecoverable losse, and utter ruine for ever. See how the Apostle speakes of it, *Coloss. 2. 15. Hee hath spoyled Principalities and Powers; and hath made a shew of them openly, and hath triumphed over them in the Crosse.* What bee the enemies that our Saviour Christ hath? why, they are Principalities and Powers;

Powers; he hath vanquished them all, the Devill and his Angells, not onely as a man would say petty Devills, but Belzebub himselfe, Principalities and Powers: and if there be any stronger, and mightier, and greater than the rest, Christ hath subdued them all. And how hath hee subdued them? He hath spoiled them, saith the Text; he hath subdued them even as a man should take away all that a man hath; so Christ, he hath spoyled these Principalities and Powers, he hath taken away their weapons, their forces, and power from them, yea and their hearts too in some sort; they know they shall never overcome Gods children. *He hath spoiled Principalities and Powers, and made shew of them openly.* It is speech that is drawn from a Conqueror, and hath beene in warre, and gotten the victory, and comming into the Citie, hee brings those that hee hath taken captives with him, and he rides in great jollity up and downe, as who should say, these are my captives that I have overcome: so hath Christ spoiled Principalities and Powers, and made shew of them openly, and triumphed over them, saith the Text: he hath gotten himselfe a great victory. Christ did not onely overcome them, but hee triumphed over them; that is to say, he trode them under foot as a base thing, never able to rise up againe. But where, how, and when, and by what meanes, was all this done? Why, upon the Crosse, saith the Text: So then Christ shewed himselfe to be a Lord in his death upon the crosse. Consider the state of the businesse as then it was; consider Satan, and all the

the powers of darknesse; they were then in the greatest hope that could bee, as they thought; when they had once gotten Christ upon the crosse the greatest possibility that ever they had against him. On the other side, Christ was in the most unlikeliest condition to overcome, and to deliver us, and most likeliest to have beene overcome, and to be made a prey unto them.

Consider againe in the next place, the Devill and his instruments were in the height of their malicious pride and power; as Christ saith, *Now is the very houre and power of darknesse*: and Christ on the other side, he was in the deepest of his infirmitie forsaken of God, in his apprehension, forsaken of all the world, made a prey to his enemies, no way to acquit himselfe, or to raise up himselfe, his soule being heavie euen to the death: consider these things (I say) they being in this faire hope, and upon the top of their pride, and Christ in the deepest of his misery: now that Christ should free himselfe from them all, so that not a bone of him was broken, nor a haire off his head did perish, and not onely so that he should so acquit himselfe from the Devill, but should acquit all Gods children; and that this hee should doe to the utter breaking of the power of Satan; for all those that have true right and interest into the death of Christ; oh what a glorious Lord did Christ shew himselfe to bee, when hee was upon the Crosse, there he did breake the Serpents head. *Judges 16. 12, 13.* when the Philistines had gotten *Samson*, and had him in their power, that they could doe

with him what they list, and had plucked out his eyes, and insulted over him in that miserable desolation; now were the Princes of the Philistims in their greatest jollity: the servant of God, (at least for that business he was the servant of God) what doth he in this case? *He said unto the servant that led him by the hand, Lead mee that I may touch the pillars that the house standeth upon, and that I may leane to them;* and after his prayer, *he bowed himselfe with all his might* (saith the Text) *and the house fell upon them all, and so they were slaine, and he killed more at his death, than in all his life.* So Christ, hee was in the hands of Satan and his instruments, and they had him upon the crosse, they mocked and scoffed at him, and did unto him as they would; but then he bowed himselfe upon the Crosse, and yeelded up the ghost, and brought destruction upon them all, and those that he slew at the houre of his death were infinitely more than those whom he overthrew all his life time.

Reason 3.

The third Reason, is in respect of death it selfe; death we know is the commander of every creature that it hath any power over, no creature could ever overcome it; Christ overcame death by death, & therefore he was the Lord: no creature that is subject to death, can rid himselfe from death: but Christ hee by death overcame death, and therefore he is the Lord of death. *Act. 2. 24. marke what the Text saith, He loosed the sorrowes of death, because it was impossible that he should be holden of death.* There is no creature in the world that is subject to death, that can possibly bee rid of death;

death; but Christ being subject to death, cannot be held of death, and therefore he was Lord even in his death. *Heb. 2. 14. Christ through death hath overcome him that had the power of death, that is the Devill. Hosea 13. 14. O death I will bee thy death. 1 Cor. 15. 54. Oh death where is thy sting?* Mark the triumphing of Christ upon the crosse; by his death that he suffered upon the crosse hee overcame Death; none can overcome Death, but the Lord of Life: Death and Deaths sting, that is sin; Death and Deaths master, that is the Devill: Christ hath overcome them all together upon the crosse, and triumphed over them, through the power of his humiliation.

The fourth Reason, as it was so that Christ was *Reason 4.* the Lord, and Christ shewed himselfe to be the Lord in his death upon the crosse, so we will adde one reason to prove the necessity of it, that it must be so, namely, because of his office, he must be the head of the Church, hee must be our Mediator and Redeemer, and that in his very death, therefore he must be the Lord. It is true, that there be some things that he was to performe as he was man, and belonged to him as he was a Redeemer, but yet there were some things belonging to him as Redeemer, that could not be performed but as he was the Lord of heaven and earth: it was part of our Saviours office as hee was Mediator, to reveale the will of the Lord unto us; who knowes the will of the Lord, but the Lord himselfe? It was part of our Saviours office to forgive sinnes, who can forgive sinnes but God

alone? It is a part of his office to redeeme us, and deliver us out of the power of damnation; except he had beene the Lord he could not have done it; who can redeeme us but the Lord? to deliver himselfe out of that great extremity that he was in, was more than the worke of a man: but if hee could have rid himselfe as being a man of extraordinary grace and strength to passe thorough such pikes as never any other man could, yet he could not have beene our Redeemer, by delivering himselfe to deliver us, without he had beene God: there must bee infinite knowledge in the Redeemer, that he may take notice of all the Saints of God from the beginning of the world to the end thereof, this cannot be in any but in God onely. Againe, there must be infinite mercy in the Redeemer to forgive sinnes, there must bee infinite wisdom in him to make all the redeemed wise to God and to their owne salvation; in the Redeemer there must be infinite grace effectually to call all those that shall be saved; also there must be in him infinite power to save our soules; to save any one soule is a matter of infinite power, and therefore much more to save so many thousand soules as are from time to time called and converted unto the Lord. Lastly, there must be infinite dignity, infinite worthinesse and merit in that blood that must redeeme all those that God will save, this cannot be but by the blood of the Lord, that God which hath purchased us with his owne blood. None of all these infinities can bee found in any but in God onely, therefore
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the REDEEMER must bee LORD.

The use first that shewes us that God doth oft times worke by quite contraries in the matter of salvation, as who should say, he sets one contrary against another, and brings the greatest good out of the greatest evill: Christ is the Lord in his very death, in his most cruell and shamefull death; he was much magnified when hee was most debased, the Lord of life and glory when he was killed and crucified: thus it was with Christ, and so it is in the members of Christ: it was so in him, that we may expect this in our selves, and so wee finde it by experience how God workes with many of his children: are they not oftentimes most glorious in their greatest abasement, & most comfortable in their greatest afflictions? and are we not then oft times most neare to God, when we thinke our selves farre from God? are we not most spiritually and heavenly minded even in the most hellish temptations of Satan that we are exercised withall? those that are in the state of grace know this to be true: this is not sensible to the naturall man, nor yet to the spirituall man many times for the present, yet afterwards hee sees it, and can say, Surely the Lord is with me, and I was not aware. Looke but into an example of *Paul* in the like temptation: *2 Cor. 12. 9, 10.* the Apostle prayeth against the temptations of Satan, the answer of God to him is this, *My grace is sufficient for thee, my power is perfect in thy weakness:* and thereupon the Apostle sets his rest, and saith, *When I am weak, then I am strong.* Here you see that in matters of
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salvation God oft-times worketh by contraries, shewing himselfe a strong God in a weake man: a strange thing that God should perfect his strength in mans weaknesse: a man would think he should perfect his strength in our strength, but he doth it in our weaknesse; My strength, saith hee, is perfect in thy weaknesse: So in the case of *Stephen*, in the matter of persecution, *Acts 6.* the last verse, when he was there before the Councell, they that sate in Councell looking upon him, they beheld his face as the face of an Angel, they admired him in that state of his basenesse, as a glorious Angell. It is not unseasonable for God so to worke by contraries, for it magnifies the great and almightie power and wisdom of God, that can worke by contraries; and it magnifies the great mercy and goodnesse of God, that he will doe so for us, that when we are weakest, then we are strongest, that God commandeth light to shine unto us out of darknesse, and makes our greatest misery a meere step to our greatest glory.

vse 2.

In the next place it teacheth us how vaine the hope of wicked men is, that take part against Christ and his members; howsoever they may persecute us, and bring us to death, yet by our persecutions, and by our death, they themselves oft-times receive the greatest foiles. *Psal. 2. 1.* *Why did the Heathen rage, and the people murther in vaine? their hope is but vaine, the Lord from Heaven laughs them to scorne, saith the Prophet: they get nothing by it, when they have done all they can, but derision, and therefore let not wicked men* boast

boast of whatsoever hope they have to doe hurt to Gods children, for their hope is but vaine; neither yet let Gods children be cast downe with it, but comfort themselves in this, that the wicked when they are in their greatest hopes, they are nearest to their fall and destruction.

Thirdly, this should encourage us against the *Vse 3.* insultation of the Iewes; they mocke us because we beleeve in a crucified Saviour; O, say they, you doe beleeve in a crucified God, this is a goodly Religion. If we did beleeve in Christ onely as a crucified man, then they might laugh at us, this were starke foolishnesse; but wee beleeving in Christ as God, the Lord crucified, therefore they have no cause to scoffe at us and at our faith: It is the Lords death, saith the Text, therefore this is the onely saving wisdom of God to beleeve in Christ crucified, or in our crucified Lord; and we are so farre from being ashamed of it, as that it is our greatest comfort, and wee rejoyce in it even in the Crosse of our Lord Iesus Christ.

Lastly, the last *Vse 4.* is matter of exhortation to stirre us up that we should looke to our selves in the meditation of Christ his death, alwayes to think upon Christ the Lord of glory, whensoever thou dost enter into meditation of the death of Christ either at the Sacrament, or not at the Sacrament, yet still let thy eye of faith be fixed upon Christ the Lord: to meditate of Christ his death, is to meditate upon the Lords death: It is true indeed that wee cannot apprehend Christ dying for us but onely as man, as God he could not dye;

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yet it is not sufficient to beleeeve in Christ crucified as man, for whosoever beleeves in Christ as a crucified man, if he stay there, and if his faith goe not one step further, to say I beleeeve in the Lord crucified, he is in a most miserable and damnable case. When once we come to relish the Lord in the death of Christ, then is his death most sweet and comfortable unto us; this will make a great many of living springs of waters to rise up in our hearts, when we meditate upon the death of the Lord Christ, that we can say, the Lord hath died for me; this will worke reverence and devotion in us, and therefore we must highly esteeme of it, not as the death of a man, but as the death of the Lord: the Lord dyed for mee, Oh, how thankfull ought I to be to the Lord for this great kindnesse! what am I poore sinfull wretch, that Christ the Lord should dye for mee! this will teach us to love the Lord: Oh, how should wee love the glorious Lord of heaven and earth, seeing the Lord of heaven and earth hath so loved us as to dye for us! Also it teacheth us patience, seeing Christ the Lord hath dyed for us, therefore we must not thinke much to suffer temptation and affliction, yea death it selfe; Christ the Lord hath gone through these before, and therefore no doubt but he will bring us through the like, with joy and with comfort. Christ the Lord hath dyed for us, this will breed and worke faith and boldnesse in us; we may be bold to hazard our soules upon Christ, knowing that our salvation is sure and firme: it is the Lord that hath wrought it by his

his death, and it is not all the Devills in hell can disanull that salvation which the Lord hath wrought for us. Againe, it ministers matter of rejoycing, that we doe not onely beleeve in Christ crucified, but we rejoyce in Christ crucified. *Gal. 6.14. God forbid that I should rejoyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified unto me, and I unto the world :* this Crosse I oppose against all my feares, afflictions, and temptations, and persecutions, against all that ever can come : I am crucified to the world, and the world to me, because the Lord hath dyed for me. Lastly, this is a matter of excellent comfort to Gods children, for hereby we may discern the infinite worthinesse of the death of Christ, and the infinite preciousnesse of his death : Why was the death of Christ so precious ? why, because it was the death of Christ the Lord ; not the death of Christ as he was man, but of Christ the Lord of life and glorie. When wee consider that so many thousand shall be saved, wee thinke with our selves, how shall these bee saved ; why, the infinite blood of the Lord is sufficient for us al : this death, being the Lords death it must needs be of force and power, and vertue and merit, to procure mercy, and grace and forgivenesse of sinnes to all those that have a true faith, and doe earnestly endeavour and desire to be conformable to this death of Christ.

The end of the sixteenth Lecture.

At the end of the first week of the

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THE
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LECTURE VPON THE
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Ow wee are to proceed, as God shall inable us, in the handling of the 26. verse of the 11. chapter of the first Epistle to the Corinthians, because this afternoones exercise we must spend in the matter of preparation against the next Sabbath, for the receiving of the Lords Supper. 1 Cor. 11. 26. *For as often as ye shall eat this bread, and drink this cup, ye shew forth the Lords death till hee come.* We divided this Scripture, as you may remember, into these two parts: first, an action to bee performed, in the former part of the verse, namely, the receiving of the Sacrament of the Lords Supper, set forth here by the name of *eating this bread, and drinking this cup.* Secondly, the caution that this action is to bee performed withall,

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that we have in the latter part of the verse, *ye shew forth the Lords death till he come*. In this caution in the latter part of the verse, we observed the caution it selfe, namely, *to shew forth the Lords death*: secondly, the often using, or the often observing of this caution: For though that be not here expressed, yet it is to be supplied out of the former part of the verse, and is in common understanding to be read thus, As often as ye shall eat this bread and drinke this cup, so often yee shew forth the Lords death till he come. Thirdly and lastly, here is the continuance of it, how long this is to continue, why till the end of the world, till the day of Iudgement, till the comming of our Lord Iesus Christ; *ye shew forth the Lords death till he come*.

In the caution, first we observed the matter that is to be remembred, that is the Lords death: then secondly, we told you here wee must consider of the manner of the remembring of it: how must it be remembred? by a shewing forth, by a lively and a kinde of sensible exprelling of it, *yee shew forth the Lords death till he come*. Concerning the matter to bee remembred, namely, the Lords death, there wee shewed you first what is meant by the death of the Lord, namely, both the act of his death in respect of himselfe, and likewise the benefit of his death in respect of us, for that also must be remembred in the receiving of the Sacrament. Then when as it is said here, it is the Lords death, I shewed you that howsoever Christ as he was Lord could not dye, yet notwithstanding the death that Christ did suffer is rightly called

led the death of the Lord, because Christ being man was also God and Lord: yet by reason of the union of both these natures in one and the same person, therefore that which is proper to Christ as he is man, is rightly affirmed of him as being God and Lord.

And thence we drew this observation, in that it is here called the Lords death, namely, that howsoever Christ Iesus was cruelly and shamefully crucified and put to a most cruel and ignominious death upon the Crosse as ever any man could be put unto, yet notwithstanding even in that state of his death he was the Lord, and shewed himself to be the glorious Lord of heaven and earth. It followes now that we are to goe on: Wee have spoken hitherto touching the Lords death as it is considered absolutely in it selfe, we are yet further to speake of the Lords death by way of application, or by way of reference of it to the Sacrament of the Lords Supper; for so you see here the Apostle speakes of it respectively unto this Supper, *As often as ye shall eat this bread, and drinke this cup, ye shew forth the Lords death till he come*: whereby it is plaine, that looke what the Apostle speakes here concerning the Lords death, the same is confined expressely to the reference of the Lords death, to the Lords Supper: we must alwayes remember the death of the Lord Christ Iesus; every one of us that looke to have any part, or to have any benefit by it, must remember it at all times; but yet when as we come to communicate in the Sacrament of the Lords Supper, then there is required

quired of us a more speciall meditation thereof than generally at other times. Again, even in the participation of the Sacrament of the Lords Supper, we must meditate upon whole Christ, Christ borne, Christ living, Christ dying, Christ buried, Christ risen againe; for Christ was given wholly for us upon the Crosse, and Christ is given wholly unto us in the Lords Supper, and therefore there we must receive Christ wholly, and meditate upon whole Christ. I but yet in this case when wee come to receive the Sacrament, then wee must more meditate, and our hearts, and our mindes must more runne upon the death of Christ than upon any thing else that ever Christ did or suffered for us: it is the death of the Lord that we must take speciall notice of in the Sacrament of the Lords Supper.

Doctr.

The Doctrine then and the observation that here ariseth for our instruction, is this, namely, The principall object, the chiefe matter that is to be considered and meditated upon in the participation of the Sacrament of the Lords Supper, is the Lords death, or the death of the Lord Christ Iesus. In the 22. of *Luke*, at the 19. verse our Saviour being instituting and administering the Sacrament of the Lords Supper, takes the bread, and breaks it, and gives it to his Disciples, saying, *This is my body which is given for you, doe this in remembrance of me:* it is not enough for us when we come to the Sacrament, to meditate upon Christ his body, as being the body of a living man: but *This is my body which is given for you, doe this in remembrance*

membrance of me : we must meditate upon the body of Christ as it is given for us, as it was broken for us, as it was crucified for us, as it was put to death for us, and this is the right remembrance of the death of Christ in the sacrament of the Lords Supper : and likewise concerning the other part, namely, the cup and the wine, it followes in the twentieth verse, *This cup is the New Testament, or this is my blood in the New Testament, which is shed for you ; this is my blood which is shed for you.* When we come to receive the Sacrament of the Lords Supper, we come to receive the blood of Christ spiritually, sacramentally : we doe not receive the blood of Christ there as being a living thing within Christ, we doe not receive the blood of Christ as it is contained within the vessell and veines of his body ; but we receive the blood of Christ that is shed for us, that he poured out for us, for the remission of our sins, that is the right object that the hand of the faith of every true beleever doth seize and lay hold upon in the Sacrament of the Lords Supper, not the body, but the body broken for us, the body given for us ; not the blood, but the blood shed and poured out for us ; not simply Christ, but Christ dying for us ; it is that which is the principall matter of the Sacrament. 1 Cor. 10. 16. *The cup of blessing which we blesse, is it not the communion of the blood of Christ ? the bread which we breake, is it not the communion of the body of Christ ?* The Apostle likewise speakes there of the Sacrament of the Lords Supper : What is it that the Lord doth communicate unto us in the

Sacrament of the Lords Supper on his part? the body and blood of Christ; that is to say, the death of Christ. What is it that we doe communicate in? that we receive from God on our parts the very same thing that God gives unto us, the body and blood of Christ, that is to say, the death of Christ. Why then it is the body and blood of Christ, that is communicated unto us, (which cannot be communicated unto us without it bee broken & shed) that is it I say which we receive in the Sacrament of the Lords Supper, and that is the thing that is chiefly therein to bee respected. *1 Cor. II. 29. Hee that eates and drinckes unworthily, eates and drinckes his owne damnation.* All of us are unworthy receivers of this Sacrament: who is worthy of such great things as these are? we bring with us many failings and imperfections to the Lords table: the best of us all let us prepare our selves as well as we can, yet for these failings of ours we are to be humbled before the Lord, and to strive against them: but though we have these failings, yet if so be we discern the Lords body, that is to say, if our faith doth rightly seize upon the death of Christ in the Sacrament, here is the principall matter that is to be looked unto: I say, if we rightly apprehend the death of Christ in the Sacrament, then the principall is whole, our failings and our imperfections the Lord will graciously passe by them, and he will pardon them in mercy: and though we be unworthy in respect of our selves, yet the Lord will accept us as worthy in Christ Iesus. I, but on the other side, if we do
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not discern the Lords body, if when we come to receive the Sacrament of the Lords Supper, our hearts and our faith doe not rightly lay hold upon the death of Christ, why then wee faile in the very principall of the businesse: and though wee should bring other graces with us, as knowledge of God, sorrow for sin, and the like, yet all these shall not helpe us, but still we are unworthy receivers: so we are in our selves, and so wee shall bee still reputed of God: we shall be so farre from having any benefit, that on the contrary it shall turn to our judgement and condemnation, because we discerned not the Lords body; that is to say, because we doe faile in the principall matter that is tendred unto us, namely, the death of Christ. Those places shall suffice for the confirmation of this point out of Scripture: now to confirme it further by reason, the Reasons of this Doctrine are many.

The first Reason is drawne from the comparison of the state of the former Testament with the state of the new Testament: all the sacrifices of the Law, and the Sacraments of the former Testament, they did all tend chiefly and principally to this end, that therein and thereby the beleivers might be led on to enter into a more serious consideration of the death of Christ Iesus; for so the Lord intended them, and ordained those sacrifices and Sacraments for that purpose, and for that very end; and there is no question but so the faithfull did make use of them from time to time: never any beleever under the state of the former Te-

Reason 1.

stament, that brought his beasts, his Bulls, and his Goats to be sacrificed for sin, that rested in them as if they were Sacrifices powerfull and effectually to take away sinne: no, saith the Apostle in the 10 to the *Hebrewes*, *it is impossible that the blood of beasts should take away sinne*; and that the faithfull knew well enough; but yet they submitted themselves to those ordinances, because they were Gods laws, but still the principall matter that they aymed at in all their sacrifices, was the death of Christ, the death of the Messias that was to be slaine for the finnes of the whole world, for the perfect purging away of sinne: And so in the Sacrament of the Pascheover, there was never any true beleever that did eate of the paschall Lambe, but still he had an eye to the true Lamb of God that was slaine from the beginning of the world; that as that Paschall Lambe was a memoriall of the deliverance of the children of Israell out of *Aegypt*, and from the hands of *Pharaoh*, so the true Lambe of God, namely, the Sonne of God, hee should come and deliver us from hell, death, and damnation: now if so be that it were so in the Sacrifices and Sacraments of the Old Testament, it must needs be so in the Sacraments of the New Testament too: if it were so with them that lived before the death of Christ, that had but the shadow in respect of us, how much more must it be so with us that live in the cleare light, Christ having already suffered in the flesh. I grant, we have no sacrifices propitiatory for sinne, as they had: Christ Iesus himselfe the onely true propitiation for our finnes, being

being once sacrificed on the Crosse, there is no further place or use for any other propitiatory sacrifices whatsoever : but yet seeing our Sacraments are as much to us as both sacrifices and sacraments were to the Iewes, still the reason holds that if the sacrifices and sacraments of the Law tended chiefly to the meditation of the death of Christ Iesus the Messias, as that being the chiefe object that they were therein to lay hold upon ; then certainly the principall and chiefe matter in the Sacraments of the new Testament, and so particularly of the Lords Supper, must be the death of Christ Iesus.

A second Reason is drawne from a comparison *Reason 2.* of the Word with the Sacrament ; it is so in the Word, therefore it is so in the Sacrament : it is so in the Word, that Christ Iesus is the very substance of the Word, the chiefe contents of the Gospell, and therefore the Gospell is called the preaching of the Crosse of Christ, that is to say, the preaching of the death of Christ, or the preaching of Christ crucified. *1 Cor. 1. 18. 23. We preach Christ crucified unto the Iewes even a stumbling block, and unto the Grecians foolishnesse.* And the Apostle in *1 Cor. 2. 2.* saith, *I esteemed not to know any thing among you, save Iesus Christ, and him crucified :* or as we may expound it according to the originall, *I esteemed nothing worthy to be knowne, save Iesus Christ, and him crucified.* What ? nothing else worthy to be knowne ? Is not the rejecting of the Iewes a matter worthy to be knowne ? is not the calling of the Gentiles a matter worthy to be knowne ?

known? is not the resurrection of the dead a matter worthy to be known? Yes, all these are worthy to be known, but nothing worthy to be known in comparison of Iesus Christ & him crucified: there is the chiefe matter, there is the substance of the Gospell: now if so be that it be so in regard of the Gospell, then it is so in the Sacraments too; for the Word & the Sacraments as they must go together, so they tend to one & the same thing: that which the Word tels us, the Sacrament seales unto us. If it be so therefore in the Word, it is so in the Sacrament: and this we must know, as the letter of the word being only written or read, can never profit us to salvation, without we have the sense and the spirit of the word, which is Iesus Christ crucified: so the bread & the wine in the sacrament profiteth nothing to salvation, without Christ be seized upon and apprehended in our hearts, all the other is but a shadow without this: we have not the substance, if we have not Christ crucified.

Reason 3.

The third is drawne from the comparison of this Sacrament with the other Sacrament in the new Testament, namely, Baptisme: the chiefe contents, the chiefe substance of Baptisme, what is it? It is the death of Christ. *Rom. 6. 3. Know ye not that all we which have been baptized into Iesus Christ, have beene baptized into his death? What are wee baptized into? into the death of Christ; there is the substance of our Baptisme: what is it that we are washed by? by the death of Christ, or the blood of Christ. Our Saviour saith in the 16. of Marke, and the 16. verse, He that shall beleieve and be baptized,*

zed, shall be saved; but he that will not beleeve, shall be damned: he that doth receive the Sacrament, and in or by the Sacrament doth apprehend Iesus Christ crucified, and doth therein beleeve to bee washed and cleansed from his sin, hee shall be saved, saith our Saviour: there is the outward element in Baptisme, as water; there is an outward action, as sprinkling; but the outward element and action is nothing, without Iesus Christ doe wash us with his owne blood: So it is in the Sacrament of the Lords Supper; the substance of it is the death of Christ Iesus; the bread and the wine are the elements; and they doe no more good of themselves, than the water doth in Baptisme. But the death of Christ being discerned in and by this holy mystery, thus it comes to be a saving ordinance of God. The reason stands thus; The death of Christ being the substance of Baptisme, it must also be the substance of the Sacrament of the Lords Supper; for Baptisme we know enters us into that estate which the Lords Supper confirmes us in; and the Lords Supper confirms us further in that holy estate, which Baptisme enters us into: now we must not enter into one estate, and bee confirmed in another: Therefore the substance of each Sacrament must be one and the same; and so consequently, the death of *Christ* being the substance of the one, it must also be the substance of the other.

A fourth reason is drawne from the nature of *Reason 4.*
this Sacrament: it is the Testament of Christ; and a Testament cannot be of force without the death
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of the Testator. That the Sacrament is the Testament of Christ, it is our Saviours owne speech in the 26. of *Matth.* verse 28. *For this is my blood of the new Testament that is shed for many for the remission of sinnes*: there is the Sacrament called by the name of the new Testament; it is not properly the new Testament it selfe, but it is so called, because it is a signe and a seale of the new Testament: now likewise that the Testament is not of force, but by the death of the Testator, that the Apostle *Paul* confirms, in the 9. to the *Hebrewes*, the 14, 15, 16, and 17, verses, by the example of mens Testaments, and applies it to the Testament of Christ Iesus: saith he, *The Testament of man is not of force till he be dead*: Lay all this together, and marke it well; Christ Iesus himselfe is the Testator, the Sacrament of the Lords Supper is his Testament, the Testament cannot bee of force without the death of the Testator: and so you see the whole force of the Sacrament of the Lords Supper consists in the death of Christ Iesus, and therefore that is the chiefe matter in the Sacrament.

Reason 3.

The last reason is drawn from the benefit thereby confirmed unto us. What is the chiefe benefit? Remission of sinnes: and under that is comprised all the good that we doe receive by Christ. *Matth.* 26. 28. *For this is my blood of the new Testament that is shed for many for the remission of sinnes*. Remission of sinnes is the benefit; there is no remission of sinnes but onely by the blood of Iesus Christ: as it is in the 1. of *Iohn* 11. 7. *It is the blood of Iesus*

Iesus Christ that cleanseth us from all our finnes. On the other side, in *Hebr. 9. 22. Where there is no shedding of blood, there is no remission of finnes*: then consider of it, there is no purchasing of remission of finnes by Christ but by his blood; there is no obtaining of remission of finnes by us, but onely by participating or by communicating in the blood or death of Christ Iesus: the death of Christ Iesus is not communicated unto us in the Sacrament, except we partake of it, and seize upon it by faith in the Sacrament: therefore the chiefe and principall matter in the Sacrament, is the death of Iesus Christ, if so be that in the receiving of the Sacrament we come with our harts sprinkled with the blood of Christ Iesus by the Spirit of God; why then we are sure to be made partakers of the whole benefit of the Sacrament, remission of finnes: but if wee doe not come with the blood of Christ so sprinkled in our hearts by the Spirit of God, we doe not seize upon the death of Christ, wee have no benefit in the Sacrament; if there be not shedding of blood, there is no remission of finnes: Christ himselfe could never have redeemed us from death, without his blood had beene shed for us; and so we can never have any benefit by his redemption, without his blood be sprinkled in our hearts, and we take fast hold upon the death of Iesus Christ. The Vses of the doctrine are these.

The first is this; this yeelds us matter of *re-Use 1.*
 prooffe of divers that doe come unto the Lords
 Table, and yet are not sensible of the death of the

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Lord Iesus Christ; they come to the Lords table, but they know not what they come about. Alas, as *Salomon* saith, *Eccles. 4. 17. Such men doe but offer the sacrifice of fooles*: they doe not know they doe evill; they doe but offer the sacrifice of fooles, because they doe not know what they doe; that is the meaning of the place, that they doe not heare or learne, they doe not understand, they are not well taught what it is that they must principally meditate upon when they come to the Sacrament of the Lords Supper. Silly men and women that so come to the Lords Table, alas they know not that they doe evill, they know not that they prophane the Sacrament, in that they doe not receive the holy things of the Sacrament, that is, the death of Christ; they know not that they make themselves guilty of the blood of Christ, in that they receive not the body and blood of Christ by faith: Christ he is tendred unto them, but they know not that they doe eate their owne damnation, in that they apprehend not the death of Iesus Christ which is the chiefe matter that is there tendred unto them, and that the Lord calls them unto: they offer the sacrifice of fooles, they know not that they doe evill. I will give you a comparifon. If so be that a man should goe into the market to fetch such and such commodities that he stands in need of, he makes himselfe ready, and goes forth, and makes full accompt to bring them home with him, but the foolish man never considers the price of these things, what they will cost him, and so hee takes no money to pay for them, when as the price is the

the chiefest thing to be respected in that he goes about, but he never considers that: Is not this a ridiculous man? is not that man like to come home as foolish and as empty as he went out? It is so with many of our Communicants; many here come to the Lords Table; for what, forsooth? to furnish themselves with such and such commodities, for to receive the holy Sacrament, the body and blood of Christ, for to receive remission of sinnes, and grace, and comfort, and such like; these they come to receive, I but they do not consider the price of these things: what is that? the death of Christ, for these things cost Christ Iesus his most precious blood: they doe not bring faith in their hearts, whereby to purchase and get these things for themselves, therefore such men goe away as foolish and ridiculous, and as empty of grace as ever they were before; yea they are so much the more damnable, because they come thus unfurnished. It is with many of us as it was with the Jewes that the Apostle speakes of in the 2. to the *Corinthians*, chap. 3. vers. 14, 15. *Their mindes are hardned, for unto this day remaineth the same covering untaken away in the reading of the old Testament, which veile in Christ is put away: but even unto this day, when Moses is read, the veile is laid over their hearts.* They could see the outward things, the sacrifices, the ceremonies, and the letter of the old Testament, as the Apostle speakes; I, but faith the Apostle, they could not looke unto the end, they could not looke unto the substance of those things that were tendred unto

them in this outward shadow, that is to say, they could not looke upon Christ, that is the substance of all; no, saith the Apostle, there is a veile over their hearts, and to this day they continue in their hardnesse: so I say it is with many among us, wee come here unto the Lords Table, we can see these outward things well enough, the bread and the wine; I but yet many of us doe not looke to the end of these things, to the substance that is tendered unto us in these holy mysteries, namely, to the death of Christ; wee doe not discern the Lords body; there is a veile over the hearts of many of us, a covering of blindnesse over the harts of many of us, therefore though we doe come often, this month, and the next month, yet still wee continue in the hardnesse of our hearts: we are never the better till this veile be taken away, as the Apostle speakes of the Jewes; till this veile be taken away by Christ, till Christ Iesus doe take away this veile of blindnesse, and shew them his death, and present his death unto them, and cause them to looke upon him whom they have pierced, till such time that this veile be taken away, and that he present his death to their hearts by his Spirit, they shall never be the better for it, they do continue in their hardnesse, and they shall continue in their hardnesse for ever. Therefore, beloved, let us not deceive our selves, to thinke that wee are more holy and religious receivers than indeed we are: let us try our selves when wee come to the Lords Table, examine our selves upon this point, what apprehension we have of the death
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of Christ, what portion wee have in the death of Christ, and accordingly as thou findest some measure of this grace within thee, so come, and so expect a blessing from God : but if thou have a veile before thee, and thou canst not see and behold the death of Christ, that is to say, Christ Iesus crucified for the taking away of thy sinnes, surely thou art not in case to come to the Table of the Lord.

The second Vse of this Doctrine is matter of instruction, and it serves to instruct us in many good Christian duties. Is it so, that the very substance and the chiefeft matter of the Lords Supper is the death of Christ Iesus, then this should teach us in the first place that wee should hunger and thirst & long after this Sacramēt: we must hunger & thirst after grace, we must hunger & thirst after righteousness: the death of Iesus Christ is our grace, and our righteousness, and the same also is the substance of this Sacrament; therefore wee must hunger and thirst after this Sacrament. Oh, beloved, that wee could but consider with our selves the worth of the death of Iesus Christ, which was as great a matter as the whole world besides: or if we could but consider the necessity of the death of Christ, that without the sense and feeling of it in our hearts it is impossible that any man can be saved: or if we could but consider the power of the death of Christ, what a force it hath to beat downe the power of sinne, hell, and death: and if we could consider the sweetnesse of Christ crucified, the crucifying of Christ is the very life of a man that is truly regenerate and converted to

God: if wee could but consider the benefit of Christ Iesus crucified, all grace and all glory belongs unto us by the death of Christ: lastly, if we could but consider the glory of Christ crucified, Christ was most glorious upon the Crosse, when he was in the height of his obedience, and so God beheld him, and then indeed did he procure most glory to us: as it was his glory, so it is our chiefest glory: *I rejoyce in nothing but in Christ crucified*, saith the Apostle: If wee could soundly taste of these things, the worthinesse of Christ crucified, the necessity of Christ crucified, the power of Christ crucified, the sweetnesse of Christ crucified, the benefit of Christ crucified, the glory of Christ crucified, we would hunger againe and againe after the Sacrament of the Lords Supper, after the death of Christ therein tendred unto us: it should whet us on to a spirituall appetite to this heavenly banquet.

This teacheth us in the second place, what bee the graces that every one of us must be furnished withall when we doe come to the Lords Table: What be the speciall graces? why, all graces that are any way respectiue to the death of Christ; it is the death of Christ that there we come to celebrate; now because every grace is in some sort or other respectiue to the death of Christ, therefore every one of us shold come furnished in some measure or other with every grace: but yet there be some graces that be more proper and nearer respectiue to the death of Christ than others are, and these we must all be furnished withall when
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we come to the Sacrament; they be so necessary, that if we come not with them it is damnable for us to come at all. There bee many, I will but touch these five; Knowledge, Faith, Love, Obedience, & Thankfulnesse. The first grace is knowledge; we must bee indued with knowledge, the knowledge of God generally, and likewise of all other matters that be necessary to salvation; but more specially the knowledge of Christ Iesus crucified: we must know the story of his crucifying, the benefit and power of his crucifying; but yet more particularly we must know Christ Iesus crucified in reference to the Lords Supper; there is the particular knowledge required of us, the presence of Christ in that Sacrament, the power of Christ in that Sacrament, the benefits of Christ in that Sacrament, these bee the things that wee must be well acquainted withall, except we know these things we come in a miserable case. I shewed you that the death of Christ must bee meditated upon in the Sacrament of the Lords Supper; here is the eye whereby wee doe discern Christ crucified in these holy mysteries, even the knowledge of Christ crucified in reference to the Sacrament of the Lords Supper; and therefore as ever thou lookest to have any benefit by the Sacrament of the Lords Supper, whosoever thou art, see that thou be experienced, and well sene, and well grounded in the knowledge of Christ crucified, be not to seeke of this when thou doest come, see that thou have this knowledge before thou comest; hee that hath his money to seeke when

when he should pay for his meat, is like to fast; so if we have not this knowledge before we come to the Lords Supper, if we be not well experienced in this grace, we are like to fast, we are like to him that hath his weapons to seeke when hee should goe to fight, he is like to be beaten.

Secondly, we must bring Faith with us, that is the second grace; faith to apprehend the death of Christ, to apprehend Iesus Christ crucified, and this is as it were the hand whereby we doe apply and lay hold upon Iesus Christ; for it is but in vaine for us to know Christ crucified, except we doe apply him to our selves, the eie of knowledge cannot save us, without we doe apply him with the hand of faith: by faith we doe as it were lay hold upon Christ in the Sacrament, and lay his death upon our sores, as a plaister to cure them, and as a cordiall to our soules to comfort them.

Thirdly, there must be Love in us; love to God, love to Christ, and love to our brethren for Gods cause, for the death of Iesus Christ being first wel knowne and understood, then secondly, well beleaved and applyed by faith, worketh in us a kind of sensible feeling of the love of God towards us in Christ Iesus, and thereby kindles in us a love to God himselfe and to Christ, and then consequently to our brethren: if God hath so loved us, we must also love him; and if Christ have so loved us as to give himselfe for us, how ought we to love Christ, and to love one another for his sake? This is the heart, as a man would say, whereby we do give entertainment unto Iesus Christ crucified,

cified, whereby we doe embrace him within us : and surely whosoever can come to this, that our hearts be seasoned with a love to God, and to Christ, and to our brethren for his sake, out of question the Lord Iesus Christ dwells in us, and lives in us, and we dwell and live in him.

The fourth grace is Obedience, even obedience to the whole will of God ; here comes in the whole duty of a Christian, as well repentance as new obedience. This is a grace specially respective to the death of Iesus Christ ; Iesus Christ he was perfectly obedient in his death ; and whosoever we are that have our hearts rightly seasoned with the death of Christ, why surely it will worke a conscionable obedience to the will and commandment of God, to be sorrowfull for our sins past, to deny our selves, to mortifie the lusts of the flesh, to dye to sinne, these be the naturall effects of the death of Christ in the hearts of beleevers, these we must bring with us, to bee conformable to the whole wil of God, as Christ was in his life, and specially at his death. *I am come*, saith he, *to doe thy will O God* : and thus doth the death of Christ frame the hearts of every one of us to true obedience : I am content to doe thy will O God ; this is as it were even the practising of the death of Christ crucified, namely, in our obedience to God, denying our owne selves, in mortifying our owne sinfull lusts and affections ; for wee must know that these meditations must not be dead meditations, but such as must be lively and operative to quicken us up to obedience to Gods wil.

The last grace is Thankfulnesse, to acknowledge all honour and thanks to be due unto God for this great worke of our Redemption by the blood of Iesus Christ, this is a chiefe grace that we must chiefly bring with us to the Lords Supper, to give God the praise and glory of it: and this is our rejoycing in the death of Iesus Christ: it is not possible that a man should know Christ Iesus, or that a man should love Christ for his death, or that he should obey Christ, but he must also rejoyce in the death of Christ: and how should wee rejoyce in the Lord, but by giving him thanks, and singing of praise to him for this great benefit, every one must bring these graces in some measure, or else hee is not fit to come to the Sacrament of the Lords Supper: Now if so bee the Lord should come among us, and make an inquirie, and rip up every one of us, alas how should he finde every one of us to be empty of these graces, or else full of imperfections in every one of them: well, yet though we have failings, still let us labour for these graces, let us pray to God for these graces, and let us never doubt if we do pray and labour for them conscionably, but that first God will give us in some measure every one of them; secondly, if wee come with a true desire, God will graciously accept of our desire, as if we had possession of the graces themselves: but the chiefest matter is this, that that which wee have, and that which we want of these graces, the Lord will supply them all out of the fulnesse of Christ, who is full of grace and truth, and of whose fulnesse

nesse we all receive grace for grace, therefore let us seeke for these graces, and labour for them, and use the meanes, and let us put our selves to the mercy and leasure of God, and let us not doubt but that the Lord will be mercifull unto us, and he will give them us so farre forth as shall suffice for the saving of our soules.

Another matter of instruction is this; this teacheth us what it is that wee must especially looke after when wee come to the Sacrament of the Lords Supper, that which is specially tendred unto us, the death of Christ. I shewed you first there must be hungering and thirsting; and secondly, what graces we must bring with us; now what is the chiefe matter that we must ayme at? the very death of Iesus Christ, to discern it: and here we must enlarge our thoughts to many considerations. First and formost we must consider with our selves that Christ dyed for us, that he suffered a shamefull and a cruell death; then when we have considered of that, we must consider that Christs death is a sufficient rancome for mans redemption. I, but I must goe further, and say that I am one of the persons that shed Christs blood, thogh it were the Iewes act, yet it was my sinne: and then further, that that blood which I have spilt, the same shall bee effectuall through Gods rich mercy, for the saving of my soule: and then withall I must tye my selfe to obey the death of Iesus Christ, and to be made like unto it, and conformable thereunto.

The last Vse: It should teach us what is the

straine, the highest straine, the highest pitch that a man should reach at in the receiving of the Sacrament: Wee must so discern the death of Christ in the Sacrament, that we may bee made partakers of Christs death: First, to be swallowed up of it with an holy admiration and a fervent meditation thereupon: and secondly, to be more and more incorporate into it by a holy kinde of union: thirdly and lastly, to be saved by it, as by the all-sufficient price of our redemption. First, we must come to meditate, and so to partake of it, as that we be swallowed up with the meditation of the death of Iesus Christ; the death of Iesus Christ is a bottomlesse depth, man cannot reach it, the Angels cannot reach it, and wee cannot comprehend it, and therefore the best way is, when we have considered all the occurrences of it that we can, let us lay our selves wholly into the hands of God, to be swallowed up with that holy meditation of the death of Christ, and to bee comprehended of that which wee are not able to comprehend. Secondly, to bee more and more incorporated into it by a holy kind of union, every man that is a true beleever, that is converted unto God, is already incorporated into Christ his death; so then when we come to the Sacrament of the Lords Supper, we must partake the death of Christ, so, as that we may be the more incorporated into it, that is, to be made more and more one with Christ in his death, than ever we were before, more crucified and more mortified than ever wee were before; there is no way whereby

we can have part in Christ but by union, and there is no way whereby we can have uniō with Christ, but by being incorporate into him by the power of his death; and there is no better way to make us more incorporate into the death of Christ, than the Sacrament of the Lords Supper is; and therefore when we come to this, let this be our straine, not onely to bee swallowed up with the meditation of the death of Christ, but labour to be more and more incorporate into the death of Christ thereby.

Last of all, let us so labour to bee made partakers of it, that we may be saved by it, as being the all-sufficient price of our Redemption, for by the death of Iesus Christ the wrath of God is appeased, the Law of God is fulfilled, there the Iustice of God is satisfied, for there our finnes are pardoned, there our ransome is payd, there is all performed whatsoever is necessary for the salvation of mankinde, and therefore as at all times, so then especially when we come to the Sacrament of the Lords Supper, let us labour to be so made partakers of the Lords death, & of that infinite benefit that ariseth by it, that wee may be saved by it, as by the all-sufficient price of our Redemption.

The end of the seventeenth Lecture.

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275



THE
EIGHTEENTH
LECTVRE VPON THE
SACRAMENT OF THE
LORDS SVPPER.



EE are still to proceed, God willing, in the handling of this Text, by occasion of the next Sabbath being a Communion day; so that now we are to goe on where we left. I shewed you that in the latter part of the verse there is contained a caution, that the receiving of the Lords Supper is to be performed withall, the shewing forth of the Lords death: wherein I noted to you in the caution it selfe these two things; first, the matter that is to be remembred; and secondly, the manner of the remembring of it. The matter that is to be remembred, is the death of the Lord Iesus Christ: the maner of the remembring of it: how is it to be remebred? why, by a kind of shewing forth, by a kinde of lively or sensible expressing of it. Wee have spoken of the matter heretofore, and even
now

now we made repetition of that which was last spoken concerning this caution, namely, concerning the death of Iesus Christ. Now as God shall inable us, we are to handle the manner: the manner how this death of the Lord Iesus Christ is remembred in the Sacrament, is a shewing forth, saith the Text, a setting forth, or a shewing forth, for so the words signifie, that is to say, a kinde of lively and sensible expressing of the death of Christ, is in the Sacrament of the Lords Supper, one translation comes a little short of the power of the word in the originall, which is worthy to be knowne; we read it hence we shew the Lords death, the originall word intends two things very materiall to our present purpose, for it is a Compound word *καταγγιλλειν*, and the simple verbe it selfe is very significant, but the preposition that it is compounded withall, addes somewhat more to the significancy of it, and makes it more pregnant, and more full to the matter wee have in hand. First, the simple verbe it selfe signifies to shew, to publish, or to declare, not simply, but to shew and publish by way of a message, or as it were by way of a lively voice. In the Sacrament of the Lords Supper there must be certaine speeches, and certaine words that are to be used, there is a message that is to bee published whensoever the Sacrament of the Lords Supper is rightly administered. If you aske what that message is: I answer, it is the very message of the Gospell, the very doctrine of the Gospell, free remission of our sinnes by the blood of Christ; that is the substance
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of the Sacrament, that is the doctrine of the Gospell : and our Saviour himselfe when he did institute the Sacrament, as it is in *Matth. 26. 28.* there he saith, *This is my blood of the New Testament that is shed for many for the remission of sinnes :* Here is the very preaching of the Gospell, published in the administration of the Sacrament, free remission of sinnes by the blood of Iesus Christ. And surely the very same word that signifies the Gospell in the originall, is derived from this simple verbe that here is used ; giving us some intimation, that the message that is to bee published is indeed the message of the Gospell. Why then in the Sacrament of the Lords Supper Christ must be published by way of message, or by way of lively voice : But secondly, the preposition that it is compounded withall, that addes somewhat more : what is that ? It must be done thoroughly, it must be done earnestly, for so the word signifies in the Originall : as if one would say, there must be a vehement publishing of it, a vehement shewing forth : It is not onely a shewing that will serve the turne, much lesse a slender and a carelesse shewing of the death of Christ ; but it must be shewed thoroughly and earnestly : as the matter it selfe is a matter of great waight and moment as ever was, so likewise the shewing forth must be answerable thereunto : It must be shewed most seriously and most affectionately ; and this the word signifies in the originall. Yee shew forth the Lords death by way of a message, and that earnestly, till he come. And whereas some

reade it positively by way of approbation, *You doe shew the Lords death till he come*; and others doe reade it imparatively by way of command, *See ye shew the Lords death*; or, *You shall shew the Lords death*; both these in substance tend to one and the same effect. And indeed the one of these doth consequently inferre the other: For if wee reade it positively, *Yee doe shew the Lords death*, then this being a matter that is commended in them by the Apostle; it doth imply that it is a duty, and must be performed: then if we reade it imparatively, *(Ye shall shew)* or, *(See you shew the Lords death till he come,)* then it is implied that all the faithfull that will conforme themselves to the ordinance of God, they doe performe this, they practise this at the receiving of the Sacrament, *they doe shew forth the Lords death till he come*. If we reade it positively, it intends thus much, namely, that the Sacrament of the Lords Supper is a fit occasion, or a fit meanes, in and whereby we come to shew forth the Lords death: If we reade it imparatively, *ye shall shew forth the Lords death*, it imposes a duty, (that whensoever we meet together at the Sacrament of the Lords Supper, we must be shewing forth of the Lords death;) there is little difference betweene them, and in effect they are the same: and because I am loth to vary from our own translatiō, but upon good occasion, & because our translation comes neereſt to the originall, because the originall doth naturally sound to this effect, *you doe shew the Lords death*, rather than *ye shall shew forth the Lords death*, therefore I will not change

change our owne translation, but take it positively as it is propounded, *that you doe shew forth the Lords death till he come* : so we will take it, that the Sacrament is a fit subject or meanes in and whereby to shew forth the Lords death : and this is the principall matter that this Scripture doth ayme at, and this doth confirme directly the very point that we made choice of this Scripture for, namely, to prove that the Sacrament of the Lords Supper is a memoriall of the death of Christ : The Text saith plainly, *As often as ye eate this bread, and drinke this cup, ye shew forth the Lords death till hee come* ; or remember, or expresse in a lively manner the Lords death.

The Doctrine then that here we are to observe for our instruction, is this, In that the Apostle saith here, Whensoever you receive the Sacrament, ye shew forth the Lords death : Hence observe, that the Sacrament of the Lords Supper being rightly administred and received according to Gods owne ordinance, is a fresh and a lively memoriall, a sensible representation, a through setting forth, or a through shewing forth of the death of the Lord Iesus Christ : I say if it be rightly received and administred according to Gods owne ordinance, for so the Apostle meanes here : for having in the 23, 24, and 25 verses reformed the Sacrament of the Lords Supper, according to our Saviours first institution, thence he gives them this] Item, *As often as yee eate this bread, and drinke this cup, &c.* as if hee should say, that if it be rightly administred, and instituted, and recei-

ved according to Gods owne ordinance, then it is a lively representation, and a right shewing forth of the Lords death. Consider the whole frame and institution of this Sacrament made by our Saviour both for matter of circumstance, and for matter of substance: you shall see that both of them doe confirme this truth.

First, for matter of circumstance: there bee three circumstances that may be alledged to this purpose. One, is the time of this institution, the night when he was betrayed: another, is the action that this institution did insue upon: and the third is the cariage of our Saviour immediately before he instituted it.

First for the time: the time when he instituted it, when was it? the night that hee was betrayed; as it is in the 23 verse: the Apostle doth not note the time, but upon very just occasion. Marke it, over-night our Saviour instituted the Sacrament of the Lords Supper, for the expressing of his death; the next day our Saviour suffered that death which was in and by that Sacrament to be expressed. How could our Saviour devise to have served himselfe better upon the advantage of the time, to make the Sacrament to be a fresh and a lively representation and memoriall of his death, than by respiting the institution of the Sacrament so neare as neare might bee to the time of his death: the one was done over-night, and the other the next day.

We know that such things as have some neare dependance one upon another in nature, looke
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how more neerly they are performed in time, so much the more doth the one give the better help to the remembrance of the other; whereas if one be done long before the other, they will not meet so readily and freshly in our memories: for example, the eating of the Passeeover, which was a type and memoriall of the deliverance of the Israelites out of *Egypt*, was of purpose respited to the night before their departure (they were to eate the Passeeover over-night, and the next day to depart) that whensoever afterward they were to eate the Passeeover, it might renew upon them a more fresh memory of their deliverance out of *Egypt*; whereas if they had had the Passeeover a yeare or two before, and a yeare or two after beene delivered out of *Egypt*, then there would not have beene such a joynt concurrence of them together in their minds, the Passeeover would not have been such a palpable and present memoriall of their deliverance as it was: so likewise Iesus Christ hee instituted the Sacrament of the Lords Supper over-night, he suffered his death the next day, that whensoever after, we come to receive the sacrament of the Lords Supper, the time wherein his death was suffered following so presently upon the institution of the Sacrament, the one of these might helpe forward the other, that so the Sacrament might bee the more lively remembrance of his death, the circumstance of the time of the institution being so neare the time of his death, proves unto us that Christ had a full intent to make the Sacrament a fresh memoriall of his death.

The second is the action that this institution did ensue upon, what was that? why that was the eating of the Passeeover, as appeareth in the 14. of *Marke 22.* And as they did eate, *Iesus took the bread, and when he had given thanks, he brake it, and gave it to them, and said, Take, eate: this is my body, &c.* They were then eating of the Passeeover, so saith the Text, as they were eating, *Christ tooke the bread and gave it to his Disciples, &c.* The Passeeover it selfe was as I have shewed you heretofore, a Type and a memoriall of the deliverance of *Israel* out of *Egypt* by *Moses*, but principally of their deliverance from sinne and Sathan by the death of *Iesus Christ*, and yet notwithstanding immediately upon the eating of this Passeeover did our Saviour *Christ* institute the sacrament of the Lords Supper, as if our Saviour should say unto them, well; now you have eaten the Passeeover; this Passeeover did not onely signifie your deliverance out of *Egypt*, but principally your deliverance from sin and Sathan by my death; for indeed I am that true Lambe of God, slaine and eaten, and signified in this Passeeover; but yet howsoever that did signifie my death unto you, yet it was but somewhat darkly and obscure, you could not be so sensible of my death by that; but now I will give you a Sacrament that shall expresse my death, and your deliverance most cleerly, and that is the Sacrament of the Lords Supper. The very straine of the story in *Matthem, Marke, and Luke, &c.* being well considered, doth afford us this collection, That our Saviour presently after the eating of
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of the Pasſeover, did inſtitute the Sacrament of the Lords Supper, as if that were not cleere enough, but this ſhould bee moſt cleere for that purpoſe.

Thirdly, the cariage of our Saviour immediately before the inſtitution of the Sacrament, as it is in the 13. of *Iohn* 16. to 22. wee ſhall finde there that our Saviour did teach unto his Diſciples many good leſſons, he taught them humilitie, and charity, both by example, and by doctrine: moreover, then he did foretell them of his death, and told them covertly who ſhould betray him: he quoted a place of Scripture for it: and all this was done upon the inſtant of the inſtitution; his teaching them humility and charity, his foretelling them of his death, his putting them in minde of theſe things, and raiſing them up to the conſideration of his ſufferings before-hand; all theſe concur together by way of circumſtance, to teach that the Sacrament of the Lords Supper is a manifeſt ſhewing forth of the death of Chriſt, & the uſe therof: for Chriſts own humbleneſſe and love which then hee ſhewed by his practice, are matters of ſpeciall note in the death of Chriſt: and our humbleneſſe and love, which then hee taught us, both by his doctrine and example, are ſpeciall fruits and uſes of his death in us. Now to the ſubſtance of it, whether we reſpect the ſignes uſed in the Sacrament, or the actions, or the words in the Sacrament.

Fiſt, concerning the ſignes, the very ſignes they ſhew forth the death of the Lord; the bread ſhewes

shewes forth the body of Iesus Christ, expressing it lively, the bread is a solide substance, so is the body of Christ; the bread is the food of our bodies, the strengthening of our hearts, the staffe of our life in the state of nature; here is a lively representation to spirituall minded men, that the body of Iesus Christ is the spirituall food of our soules, the strength of the hidden man of our hearts, it is the staffe of the life of God in the state of grace to every true beleever; and so likewise the wine shewes forth the blood of Christ, the Wine is a liquid substance, so is the blood of Christ, but principally the sweetnesse of the smell of the wine, the pleasantnesse of the taste of the wine, the comfortable cheerfulness of the wine, whereby it doth glad our hearts, this is a most lively expressing unto us of the blood of Christ Iesus, this shewes unto a spirituall minded man, if this wine be so sweet and pleasant, and comfortable, oh what a sweet savour hath the blood of Iesus Christ, oh what a pleasant reli^{sh} is there in the blood of Iesus Christ, oh, what comfort and cheerfulness is there in the blood of Iesus Christ to every distressed and beleiving soule, that can finde and feele these things within himselfe; this they doe single, each by it selfe: now put both these together (as both of them are tendred together to us in the Sacrament) then here is a full refreshing set forth unto us: that there is a full refreshing to every beleiving soule in the death of the Lord Iesus Christ: so much for the signes.

Secondly, concerning the actions in the Sacrament,

ment, both on our Saviours part, and likewise on our our part: on our Saviours part, he tooke the bread and brake it; what is that to say, but as if our Saviour should say, Doe you see mee breake this bread, thus, thus is my body broken for you; so for the cup: when hee tooke the bread and brake it, he distributed and gave it among them; here is a manifest shewing forth of the extension of the death of Christ, that the Lord Iesus Christ is the common Saviour of all them that beleeve. He tooke the bread saith the Text, and hee gave it unto them; and so of the cup. Then againe here is an action on our part, as our Saviour bid them to take it, so wee doe take it, wee take the bread, we eate it; we take the cup, wee drinke it; what is this but a shewing forth of the death of the Lord, except our hands belye our hearts, except we be otherwise then we seeme to be, when we take the bread and eate it, when wee take the wine and drink it, we openly professe that wee are of the number of them that take hold on Iesus Christ, and doe apply him particularly to the comfort of our owne soules.

Thirdly, the words of institution in the Sacrament; the words, what are they? why first and foremost the Text saith, *He tooke the bread and brake it*, and bid them to take and eate; here you see first he bids us to take it, to shew us hee intended that his body is ours, and that his death is a sacrifice to God for us, whereby our sins are satisfied for, and whereby we are reconciled to God; then he saith, *This is my body*: he speakes demonstratively, and

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he speaks it by way of an essentiall predication; he saith, *this is my body*; as if our Saviour should say to every spirituall minded man and woman, This Sacrament is as lively a representation of my death, as if my body and blood were here crucified and shed before your eyes: and so likewise it followes, *this is my body which is given for you, and my blood which is shed for you for the remission of sins*: here is a full shewing forth of the Lords death, here is the Gospell preached at the administation of the Sacrament, that the blood of Iesus Christ cleanseth us from all our sinnes. It followes in the last place, *Doe this in remembrance of me*; as if our Saviour should say, doe this in remembrance of my death, for so the Apostle expounds it, hee had repeated our Saviours words in the verse going before, *Doe this in remembrance of me*; and he comes and expounds it here, Doe this in remembrance of my death; as if our Saviour should say, consider well, and advisedly of this Sacrament, for this Sacrament is in it selfe a remembrance, and a lively memoriall of my death, and so you must esteeme of it, and so you must make use of it, and so to every beleever it shall be made good for all saving purposes.

Thus you see the doctrine is proved, both by the circumstances, & the substance, and the whole frame of the Sacrament, that the Sacrament being administred and received according to Gods own ordinance, is a fresh and a lively memoriall, a sensible representation, a through setting forth of the death of the Lord Iesus Christ: the
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reasons of the doctrine are these :

The first reason is drawne from the nature of the Sacraments, the sacraments are as it were glasses wherein we may see and behold the true forme, or the true shape, or the true likenesse of that which is represented in the glasse; a glasse must be both true and cleere, it must be true that it may not cast a false shadow upon us : not to reflect another manner of shadow than is cast upon it, it must bee cleere, that the true object that it doth represent, may be cleerly and lively represented unto us : the sacrament of the Lords Supper is a glasse, it must be a true glasse, and a cleere glasse, what is the object represented by it, the principall object of the Lords supper that is resembled unto us in it, is the death of Christ ; then consider, the object that is to be seene and beheld in this glasse, is the death of Christ : the sacrament is a glasse wherein this is to bee beheld, a glasse must be true and cleere, and therefore the Sacrament of the Lords Supper must cleerly and plainly, and lively shew forth the Lords death, which is the principall object there to bee considered.

Againe, Sacraments wee know, are teaching signes; signes ordained of God that they may bee teachers unto us : and teachers you know must speake plainly, they must speake teachably, they must deliver the matter with a lively voyce, so as it may be best knowne, discerned, and understood, and worke instruction in the hearts of those that it is to be learned by ; the Sacraments are teaching

ing signes, the Sacrament of the Lords Supper is a teaching signe, the lesson that the Sacrament of the Lords Supper teacheth, is the death of Iesus Christ, and therefore the Sacrament of the Lords Supper must teach the death of Iesus Christ lively, and cleerly, and so must be a through shewing forth of Christs death.

2 Reason.

A second reason is drawne from the proportion of the word with the Sacrament, the word that shewes forth Christ lively vnto us, therefore the Sacrament that shewes forth the death of Christ lively to us too: that the word shewes forth the death of Christ lively, it appeares, *Gal. 3. 1. Oh ye foolish Galathians, who hath bewitched you, that ye should not beleewe the truth? to whom Christ Iesus was before described in your sight, and among you crucified.* The *Galathians* they never saw Christ crucified in their lives, but yet *Paul* did preach Christ crucified so plainly, and so effectually to the *Galathians*, that he did as it were present Christ crucified before their bodily eyes, he did so worke by the operation of Gods spirit in his ministry, that they had a more sure and plaine apprehension of the death of Christ within them, then many of those that stood by and saw him crucified: if it be so in the word, it is so in the sacrament: if the word do so lively represent him, the sacrament doth it much more, for the sacrament is a visible word, that is to say, looke whatsoever the word sounds unto us in our eares, that the sacrament presents and exhibits before our eyes, the sacrament is a visible word, now that which

which I see to be done before my face, is more lively represented unto mee, than that which I heare with my eares, therefore if the Word describe the death of Christ lively, then doth the Sacrament much more.

The third Reason is drawne from the end of ^{3 Reason.} the institution. What was the end of the institution of the Sacrament? what purpose had our Saviour when he instituted the Sacrament? Even this purpose chiefly, that he might leave among his Disciples to the end of the world, a pledge, a token, and pawne, as the memoriall of his death that he suffered for us: the end that Christ aymes at he will not have frustrate: that which Christ doth, he will doe it thoroughly. If hee come to set fire upon the earth, what is his will but it should burne? If Christ ordaine a memoriall of his death, it shall be a cleare memoriall; this Sacrament was ordained of purpose by him for his remembrance; *Doethis in remembrance of me*, saith hee; therefore it is a lively representation of his death: and except wee will impeach either the power, or the goodnesse of Christ Iesus, as who should say, he could not make a lively representation of his death, or else he would not, we must needs confesse that this Sacrament is as lively a memoriall of his death as ever could be devised. I might adde other reasons, as namely, concerning the state of the New Testament. The state of the new Testament requires that all things should be most cleare, and most plaine, and especially the death of Christ, that that should be most clearly

represented unto us. *Zach. 12. 10. I will poure forth my Spirit upon the inhabitants of Ierusalem, and I will make them that they shall look upon me whom they have pierced:* that is, behold me as it were with their bodily eyes. Now the meaning is, that hee shall deale with them to this effect by his Spirit: but yet collaterally it reaches also to the Word and Sacraments: for if he doe deale with them so by his inward Spirit, then the outward meanes must bee answerable: so then, the reach of the place is to teach us that in the time of the Gospell Christ Iesus shall be represented before our eyes, and this shall bee by the Spirit of God in our hearts; but still it must bee understood that the Word and Sacraments must be answerable hereunto, and therefore the Word and Sacraments must represent Christ Iesus unto us, as clearly as if hee were nailed upon the Crosse before our eyes.

Vse 1.

The Vses of the Doctrine are these: The first Vse is this; First, here is matter of instruction, calling upon us for many good duties, that the consideration of this doctrine should raise us up to performe. Is it so, that the Sacrament of the Lords Supper is such a lively representation, such a fresh memoriall of the death of Iesus Christ? then this should teach us, that our private and publike preparation before wee come to the Sacrament of the Lords Supper; I say our publike, but especially our private preparation, should be such as may bee answerable unto that businesse that we have in hand: and seeing when we come

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to the Lords Table wee come to behold Christ here before us, as it were with our bodily eyes, in the outward signes, and with the eyes of our mindes, under and within those veiles: therefore every one of us must labour so to be fitted, and so prepared before we come hither, that we may be worthy and profitable beholders of Christ crucified, and worthy receivers of the mysteries and benefits of his precious death: Take this for your rule, and remember it well, and let this bee practised, if not in the same kinde, yet in the like; whensoever wee have a purpose to come to the Lords Table, let us still have our hearts meditating upon Christs death all the weeke long, but especially over-night, and that morning that we are to receive, let us labour carefully to endue, and informe our selves with the thoughts of the death of Iesus Christ. How should that be? why reade some good booke of that argument, especially reade the Booke of all Bookes, I mean the Booke of God: if thou canst not reade, get another to reade it to thee: read the 53. of *Esay*, there we may see how lively he sets before us the death of Christ, long before Christ himselve felt the smart of it: and so proceed to reade the story of his death in one of the Euangelists, as *Matthew*, *Marke*, *Luke*, or *Iohn*, as all are very pregnant for that purpose: and we must know, that howsoever there bee some men that have set forth this argument very worthily, yet all of them come farre short of one line of the Holy Ghost: one chapter in the Booke of God being well understood, shall doe

doe us more good, being seriously meditated upon, than all other Books besides. I say, reade the Chapters of the story of the death of Christ, and as thou readeſt them, take them to heart, and pause deliberately upon them, and consider of them well, and pray to God to imprint the same into thy heart by the finger of his Spirit; and if thus thou doest from one Communion to another, thou shalt finde through Gods blessing, that whensoever thou commeſt to receive the Sacrament of the Lords Supper, thou shalt there see thy Saviour most clearly: but if thou be not carefull thus to meditate of Christ before-hand, thou shalt be but an unprofitable receiver, and beholder of these mysteries. I will make the matter somewhat cleare by a comparison. If there were a Martyr to suffer for the profession of the Gospel, two men (having knowne him before) goe together to see his death; the one of them knows him but a little, and hath heard of the cause only in some generall termes, but the other hath more neere acquaintance with him, and hath better informed himselfe of him, and was by when he was arraigned, and heard his arraignment, and his inditement, and all the passages of the businesse, and what was alledged against him by his accusers, and what he answered for himselfe, and why the sentence of death was passed against him: which of these two men shall be most affected with the death of this Martyr? Out of question hee that was so lately acquainted with his arraignment, and his inditement, and with the whole cause of his

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his death; the death of that Martyr shall strike much into this mans heart, and worke soundly upon him; whereas the other man which knew of him but in generall, shall bee moved with it but little or nothing at all: So it is in this case; when wee come to the Sacrament of the Lords Supper, wee come to behold Iesus Christ executed and put to death to every spirituall receiver, in a spirituall manner; to reade the story concerning the death of Christ, & to meditate upon those things conscionably and religiously, with a desire to profit by them; it is as if so bee a man should have stood by when Christ was arraigned and indited, and heard what was spoken against him, and what sentence was passed upon him. For when the Holy Ghost pennes a story he will pen it thoroughly, and if we lay downe our hearts to be wrought upon by the power of the Word, wee shall finde such a powerfull working by it, that it shall bee more effectuell to us than if wee had beene there present to have seene the death of Christ. So then by reading the story before-hand, wee being as it were present with him at his arraignment and inditement, thinke with your selves whether this will not be a notable meanes to make the death of Iesus Christ effectual unto us in the Sacrament, and if we looke for any benefit by the Sacrament, let us come with this preparation before-hand.

John 13. 19. Christ saith, I tell you these things before-hand, that when ye see these things come to passe ye might beleve. He speakes there partly concerning his death: the words that Christ spake concerning

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cerning his owne death, hee puts upon his Disciples before-hand, that when it did come to passe they might beleeve; this would bee a meanes to cherish faith in them, and to make them beleeve it the better: so if wee come to the Sacrament, reade the Word of God, that part of the Word that principally concernes the death of Christ, and meditate upon that which Christ hath told us of before-hand, that so we might beleeve it, and this will bee a notable meanes through Gods blessing to make us that we shall beleeve that the death of Christ is ours, and that it is effectuell for our redemption.

The second Vse for instruction, is this: Is it so, that the Sacrament is such a lively representation of the death of Christ, then this teacheth us, that the publike cariage of the whole businesse of the Sacrament of the Lords Supper must be framed and fashioned so as it may make most for the lively setting forth of the death of the Lord Iesus Christ: and herein are many duties required of us. The first duty of all is this: the Word is to be preached, that so the people may understand and know that which belongs to God, and to their owne salvation, else it will bee but a blinde Sacrament: but especially the Gospell; the voice of the Gospell, namely, the free remission of sins by the blood of Iesus Christ, that is to be pressed upon them againe and againe, that they may be stirred up in their affections to esteeme and receive it graciously: it is a course that God hath used in all Sacraments, still to joyne together with

with the Sacraments the Word preached: Before the sacrament of Circumcision was administered, the Word was taught: so likewise the Pascheover, as is cleare in *Exod. 12. 35.* It is noted there, that when their children should come to aske what was this Pascheover; Tell them, saith God, that this is the memoriall of the great deliverance of their fathers many hundred yeares before out of the bondage of Ægypt. So likewise Christ saith in the Sacrament of Baptisme, *Goe teach all Nations, baptizing them in the name of the Father, the Sonne, and the Holy Ghost, Matth 28.* He doth not say, Goe and baptize, and let teaching alone; but, *Goe teach*; there is the ground and foundation; and then he builds upon it the administration of the Sacrament, *Goe teach, and baptize in the name of the Father, the Sonne, and the Holy Ghost.* If teaching be not joyned with the Sacrament, it is but a dumbe sacrament: if men should come here to the sacrament of the Lords supper, and be not taught what it meanes, and what belongs to it: it should be with them as it was with the Israelites, *Exod. 16. 15. That saw Manna like Coriander seed;* the Text saith, they knew not what it was, but when *Moses* came and said, *This is the bread that God gave them from heaven:* now they come to relish it. So when we come to this sacrament, and see the bread and the wine, except we be indued with the knowledge of Christ, and we understand Christ and him crucified, & know the nature of the sacrament, wee shall not know what to make of it: but if the Word be preached,

then we beginne to grow to some understanding, and some life in the businesse: and to relish this Sacrament as the spirituall Manna, the heavenly food of our soules.

Secondly, as the word must be preached, so likewise confession of Faith ought to made. Generally here amongst us, wee make confession of our Faith by the tending of our bodies, but indeed the confession of our faith ought to be published before the receiving of the Lords supper; this is a right shewing forth of the Lords death. Marke it, the Apostle saith, *ye shew forth the Lords death*, hee speakes not to the Ministers onely, but to the people, *ye shew forth*: therefore they should make some publike confession that they beleeve in Christ Iesus. And this is a matter that tends much to the setting forth of the death of Christ.

Thirdly, Prayers are to be made: for therein likewise wee shew the death of Iesus Christ. First, there must be confession of our sins, and wee must search into our hearts, and lives, narrowly, and thoroughly; and the more we search into them, the more clearly we shall see Christ his death.

Together with confession of sinnes, wee must use supplication and petition, calling earnestly upon God, for Christ his sake, which thus was crucified for us, that hee would forgive us our sinnes in his blood: and this will give great light to the setting forth of the death of Christ, and then also thanksgiving must be given to the Lord, we must thanke and praise God that it hath pleased him so to set his love upon us, as to give his Sonne to die
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for us cursed and miserable sinners as we are, and to save us by condemning him. Fourthly, there is another duty required, the words of the institution must necessarily bee rehearsed, and this is a matter that gives wonderfull light to the death of the Lord Iesus Christ in the sacrament, for when wee heare the minister make rehearsall of the same words of Christ, then wee doe esteeme highly of the sacrament, as if Christ were personally among us, speaking to us with his owne mouth, and delivering his body and blood unto us, as it were with his owne hands; this is a notable meanes to set forth the death of Christ. Lastly, it is a Christian duty and a needfull duty about the time of the sacrament, to shew forth both our thankfulness and our cheerfulnesse, even by singing of Psalmes.

It is true indeed, there is no Psalm amisse, because all were penned by the holy Ghost, yet some are more fit and seasonable then others; the fittest Psalmes are either teaching Psalmes, or psalmes of thanksgiving: if wee will have Psalmes of thanksgiving, there is specially the 103 Psalm, and the 116, full of good meditations to this purpose; but if we will have teaching Psalmes, teaching us the death of Christ, for that is then most seasonable, that teacheth us the matter of the death of Christ, then take the second Psalm, for that teacheth us concerning the death of Christ, as it is applyed by the holy Ghost, *Act. 4. 25.* and so the 22 Psalm, as it is alleaged 27 of *Matth.* for there are three severall places quoted out of that Psalm, singled

out, applyed expressly unto the death of Christ; and therefore they are most seasonable to be used, and it is necessary that wee make choice of the most seasonable Psalmes that are fittest for that purpose.

vse.

Another use is matter of reproofe of the Popish Church; many things in the Popish Church are hereby reprov'd. I will but touch them, that they doe directly oppose themselves against this doctrine and the truth, and tenure of it directly; whereas here the Apostle saith, *as often as you eate this bread, and drinke this cup, ye shew forth the Lords death till he come*; the Popish Church doth flatly crosse this rule, divers waies:

First, in their halfe Communion, they have the bread, but not the cup, is this to shew forth the Lords death? no, it is but to shew forth halfe the Lords death, this is horrible wrong to the people, and disgrace to the Sacrament, and dishonour to God; hath God given us a great light to see Christ by, and shall men scandle it to halfe a light? hath God given us both the bread and the wine to discern the Lords body and blood by, and to shew forth the Lords death by; and shall we have the body, and not the blood? shall wee have but one halfe, and bee deprived of the other? Again, many times in the Popish Church they have their Masses as they call them, without any preaching at all, many times, and usually it is so with them. I cannot say that by this they overthrow that very masse of theirs from being a Sacrament; I will not stand upon it, but yet I say that

that practice of theirs is a wicked and a gracelesse practice, directly against this doctrine of God, *you shew forth the Lords death*, how should it bee shewed forth but by preaching and teaching? but they have little or no preaching or teaching amongst them; but chiefly the words of institution they are to bee rehearsed: oh, but say they, wee have these words of institution rehearsed, and therefore you cannot but say, that we have teaching. I answer, though they have the words of institution, yet the Priest mumbles them to himselfe, and the people heare him not. Secondly, if they doe heare him, it is in an unknowne tongue, they understand him not. Thirdly, when hee rehearseth them, hee turnes his face from the people, as of purpose to suppress the right shewing forth of the Lords death; and therefore this practice of theirs shewes that they wold not have the people discern the Lords death in this Sacrament; These are fearfull abominations, and this lyes heavy upon those people of God that live under Antichrist: and therefore wee should with great thankfulness enjoy and use these blessings that God hath bestowed upon us, in the cleere exhibition of the death of Iesus Christ in the Lords Supper. I but say the Papists we shew forth the Lords death more then you, for wee lift up the Host: is this to shew forth the Lords death? no, this is to shew forth their owne Idoll, their owne breaden-God that themselves have made.

The end of the eighteenth Lecture.

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THE
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LECTVRE VPON THE
SACRAMENT OF THE
LORDS SVPPER.



Ow we are to proceed as the occasion requires for our preparation to the Sacrament the next sabbath, in the handling of that Scripture which wee have made choise of out of the 1 Cor.

II. and the 26. vers. *For as often as ye shall eate this bread, and drinke this cup, yee shew forth the Lords death till he come.* We have shewed you the two generall parts of this Scripture an action to bee performed in the former part, the receiving of the Sacrament of the Lords Supper, and a caution that this action is to bee performed withall in the latter part of the verse, the remembrance, or the shewing forth of the Lords death til he come; we have handled the first part of the verse wholly, we have entred into the second part, where we shewed, that there is first to bee considered the

caution it selfe, the shewing forth of the Lords death. Secondly, the frequenting of this action, or the often using of this caution to bee supplied out of the former part of the verse, *as often as yee eate of this bread, and drinke of this cup*: for that particle *often*, serves indifferently for the whole verse, as well for the former as the latter part, as if the Apostle should say, *as often as yee eate this bread and drinke this cup, so often ye shew forth the Lords death till he come*. Thirdly, we shewed you here the continuance of the observation of this caution, how long it must be kept, why till Christ Iesus come to judgement, to the end of the world. The caution it selfe, the shewing forth of the Lords death, of that I have spoken already, now therefore wee are God willing, as the Lord shall inable us, to speake of the second thing, namely the frequenting, or the often using of this caution, the often shewing forth or remembring of the Lords death, *as often as yee eate this bread and drinke this cup, so often ye shew forth the Lords death till he come*: which words we must not so understand, as if so bee that the remembrance or the shewing forth of the Lords death were precisely confined and limited to the use of the sacrament of the Lords supper; as if the Apostle should say, that then onely the death of Christ is to bee remembered when the Sacrament is to bee received and not else, that is not the meaning, but we must take the words to be spoken with implication of a further extent of this duty, namely, that therefore so often as we receive this Sacrament, wee must remember

remember and shew forth the Lords death after a speciall manner, that thereby we may bee fitted and inabled to remember the Lords death, at all other times both by preparation before, and by continuall meditation after : for thus wee are to conceive of the present businesse, the death of Iesus Christ must never be out of the minds of those that doe beleve in him, their hearts must be continually running upon the thoughts of him and of his death; now because all of us are dull of understanding, dead and cold in affection, weake in memory, that either wee doe not understand the death of CHRIST, or not affect the death of CHRIST, or not remember the death of CHRIST as wee ought, therefore the Lord hath appointed the sacrament of the Lords supper, as a principall meanes to releve us in this case. In that sacrament the Lord teacheth us the death of Christ, that we may understand it; in that sacrament the Lord expresseth the death of Christ unto us lively that we may be affected with it; in that sacrament likewise the Lord tenders unto us the death of Christ, that so wee may the better retaine the memoriall of it, and that it may sticke the faster and the closer by us, not onely for that present time whilest we are receiving, but also for all times afterwards, for as it is in our bodily repast, we eate and drinke at some one set time or other, as namely, at dinner, or at supper, not that our bodies should bee refreshed and comforted then onely for the present whilest wee are eating, but because by that strength which then wee re-

ceive, our bodies might also bee refreshed and comforted afterwards when we are to be imployed in the duties of our calling, so likewise in our spirituall repast, we sanctifie the sabbath & keepe it holy unto the Lord, we doe not keepe the sabbath holy, because we would bee holy onely upon the sabbath, but because that that holinesse which wee attaine unto by meeting God in his owne saving ordinances upō the sabbath day, that the same holinesse might season us and strengthe us, and continue with us, and thrive in our hearts all the weeke following, and all our lives following; so likewise it is in this particular in the receiving of the Sacrament of the Lords Supper; the death of Christ is remembred and shewed forth very lively and very freshly, not that wee should be indued with the thoughts and affections of the death of Christ onely for the present whilest we are receiving, but that thereby wee might be brought to make it to be our continuall meditation alwaies after; and this as it is implied in this second clause, *so often as yee shall eat this bread, and drinke this cup, so often yee shall shew forth the Lords death*: so it is further and more plainly inforced in the third clause, *so often as yee eat this bread, and drinke this cup, so often yee shall shew forth the death of the Lord till he come*, which injoyes the continuance of it; for it is as if the Apostle should say, Your remembrance, your lively and sensible remembring of the death of Christ in the participation of the Sacrament of the Lords Supper, must not onely serve you for the present time, but
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it must frame and fashion your minds to the habit of this grace, that is to say, to the continuall remembring of the death of Christ Iesus, that you may make it your practice day and night, every day and every houre of your life; so it is with you faith the Apostle to the *Corinths*, and not with you onely, but so it must be with all the faithfull, from age to age, till Iesus Christ shall come to judgement. And this I take to be the right straine of the Apostles speech in this verse, (*so often as yee eate this bread, and drinke this cup, ye shew forth the Lords death till he come*) touching the remembrance of Christs death simply in it selfe, yet with raising it from this ground, namely, from the remembrance of Christs death in the participation of the sacrament, the death of Christ is alwaies to be remembred in a lively manner in the participation of the Sacrament, that so it may be fresh in our memories at all other times so long as wee live.

The doctrine that ariseth is thus much, namely, *Doct.* that the death of the Lord Iesus Christ ought to be alwaies had in continuall remembrance of all those that professe his name, and embrace his religion, ye shew forth the Lords death as often as ye doe this; marke the words, the death of the Lord Iesus Christ must alwaies be had in continuall remembrance by all those that doe professe his name, and embrace his Religion; for proove of this doctrine, take that first which is in the 12 of *Zach. v. 10.* where God promiseth to poure out his Spirit upon his people; the spirit of grace and of com-

passion, and they shall looke on him, whom they have pierced, and they shall mourne for him as one mourneth for his first borne, or his onely sonne.

That Scripture sheweth the ordinary and continuall practice of the faithfull, when once they are effectually converted unto God. God poures out his Spirit of Grace and compassion into their hearts, and so converts them. And what doe they then? Then they doe ever after looke upon him, whom they have pierced, they have their eyes, and their mindes altogether fixed upon Christ pierced, upon Christ crucified, or upon Christs death. And this is no slender remembring, or no short remembring of the death of Christ, but it is a very affectionate remembrance, and it is a lasting remembrance, it is an affectionate remembrance, as being joyned with sorrow and griefe, and much lamentation, as there the Text saith: **And this sorrow it is a lasting sorrow, and so this remembrance a lasting remembrance; Hee shall mourne, as one sorroweth for his first borne:** A man that hath lost his onely sonne, mournes and sorrowes, and hee never forgets him; so they shall never forget the death of Christ. The sense of the death of Christ is so soundly fastned upon them by the Spirit in the act of their conversion, that it stickes deepe within them, and cleaves close unto them; for ever after they make it their continuall meditation. The Apostle in 1 Cor. 15. 1, 2, 3. admonisheth the *Corinths* that they should continue and keepe in memory those things that hee had preacht and delivered unto them, and that they

they had received, that is in the first and second verses: in the third verse hee shewes what the things are that he delivered unto them, the death of Iesus Christ. Why then, the death of Iesus Christ must be continued in; as it must be received, so it must be continued in, and it must be kept in memorie. Marke the words of the Apostle there, *whereby you are saved* (saith hee) *if you continue and keepe in memory those things, except yee have beleevved in vaine.* As if the Apostle should say, they that are saved by the death of Christ, they continue in the death of Christ, they keepe the death of Christ alwaies in memory, otherwise they beleevve in vaine, they professe faith, but it is but a shew of faith, without this there is no true saving faith in them at all.

In 2 *Tim.* 2. 8. The Apostle chargeth *Timothy* Remember (saith hee;) What should hee remember? that *Christ Iesus made of the seede of David, was raised againe from the dead, according to the Scripture.* The Apostle covertly and joyntly under the name of Iesus Christ his Resurrection, presseth upon *Timothy* the remembrance of the death of Christ, Remember (saith hee) *Christ crucified.* The Apostle had exhorted *Timothy* before, that hee should suffer affliction like a valiant souldier, that hee should looke to his ministry, and fulfill that with a good conscience: but whatsoever hee did, or whatsoever hee suffered, still hee must remember Christs death, and his rising againe from the dead. And see what a preparative the Apostle gives to *Timothy* in the Verse going before, *Consi-*
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der what I say, and the Lord give thee understanding in all things. By that preparative that hee gives to *Timothie* in the seventh verse, he would raise him up to a more serious remembring of the death of Christ in the eight verse, as that being the weightiest duty of all other, the Apostle *Paul* gives himselfe for example in this case, both in his preaching, and likewise in his practice; see it in his preaching, 1 Cor. 2. 2. *I esteeme to know nothing save Christ Iesus, and him crucified*: as if the Apostles heart and minde were wholly possessed, and wholly swallowed up with the thoughts of Christ crucified, or with the thoughts of the death of Iesus Christ, that his tongue could runne upon nothing so readily as upon that; and so likewise in his practice: In the 2 Cor. 4. 10. *Every where* (saith the Apostle) *we beare about in our bodies the dying of the Lord Iesus Christ*: The Apostles remembrance of the death of CHRIST was not such as ours commonly is, a bare contemplation of him, a bare thinking of his death, but it was such as ours should bee, a practicall feeling of it, a practicall remembring of it, certaine sensible effects in his body by affliction, or by persecution, still minding him of the death of Christ; *Wee beare about in our bodies* (saith hee) *the dying of the Lord Iesus*; and this was not onely for a time, but it was continually so with them, so saith the Text, *Every where doe we beare about in us the dying of the Lord Iesus*. The word in the originall signifies altogether, that is to say, at all times, and in all places; in all places wheresoever we come, still *wee beare about*

bout in our bodies the dying of the Lord Iesus Christ : Every day and houre that goes over our heads, still we beare about us the dying of our Lord Iesus: that shall suffice concerning the prooffe of this out of Scripture. Now let us come to handle some Reasons of it; the Reasons of it are these.

The first Reason is this: why must the death of *1. Reason.* Christ be had alwayes in continuall remembrance of those that professe his name, and embrace his Religion? Why, Christ himselfe hee alwayes remembers us, ever did, ever doth, and ever will: and therefore shall not wee alwayes remember him? In *Exod. 28. 12.* there you shall finde, how that the two Onyx stones, wherein were written the names of the Children of *Israel*, they were to be put upon the shoulders of *Aarons* Ephod, the Text saith, *in remembrance of the Children of Israel*, because that *Aaron* did beare the names of the Children of *Israel* alwayes in remembrance before the Lord. That was a type and a shadow; here is the substance. Christ Iesus is our *Aaron*, the true High-Priest there spoken of, that hath all the names of the faithfull written alwayes in his memory, and carries them alwayes as it were upon his shoulder, still presenting all his chosen before the Lord: Hee alwayes remembering us, remembering us in his whole life, remembering us specially at his death, for then he paid dearest for us, & now that being gone away from us in regard of his bodily presence, yet still hee remembers us, and makes continuall intercession for us before the Lord: Shall our vile persons being so grace-
 B b b lesse,

lesse, alwayes bee remembred by the Lord Iesus Christ, and shall not the Lord Iesus Christ, and his precious death bee alwayes and continually remembred by all of us ? Hearken what the Spouse saith in *Cantic. 2. 6.* compared with *Cant. 1. 12.* in *Cantic. 2. 6.* the Spouse there, speaking of Christ her welbeloved, saith, that *his left hand is under my head, and his right hand doth direct me.* *Cantic. 1. 12.* *My beloved is as a bundle of mirrhe unto me, he shall lye betweene my breasts.* This Spouse is every beleaving soule, every true beleaving soule.

When once we doe enter into a due consideration how dearly we are beloved of our Husband Christ, that hee layes his left hand under our heads, and embraceth us with his right hand; that he still remembers us, and nourisheth, and cherisheth us, then doe we presently fall into a holy resolution, that surely wee will be kinde to him, seeing he is so kinde to us; and he being so kinde to us, as alwaies to cherish us, and remember us, therefore we will remember him, he shal rest and lie betweene our breasts, we will alwayes make his death our continuall meditation and remembrance. If an ordinary man should die for us, that we by his death might escape, and bee acquitted from death, would not our hearts in common and naturall kindnesse evermore be running upon this mans death ? Surely it would: Why then, seeing the Lord IESVS CHRIST hath interposed himselfe in our stead, and dyed for us, and by his death hath acquitted us from that

that death which wee should have suffered, why should not our hearts and mindes bee alwayes running upon him, and upon his death? Some may say, May I not remember Christ aright though I remember not his death. I answer, thou canst not remember Christ, except thou remember his death, for hee hath purchased his Church by his death, and look what interest thou hast in him, or he in thee, it is onely by the death of Christ, and therefore thou canst not remember him savingly, without thou remember his death, and have it graven within thy heart. Can a woman forget her Child that she hath travelled for, and endured so much paine for? Can the Lord Iesus Christ forget us, that hath endured so much paine for us, farre greater then the travell of a woman? No, it is impossible; Christ Iesus cannot forget us at any time; therefore seeing Christ Iesus ever did remember us, and ever doth, and ever will, and it is impossible that hee should at any time forget us; this should, and must perswade us to make the death of Iesus Christ our continuall remembrance.

Secondly, God alwayes remembers the death 2. *Reason.* of Christ; it is our duty, and it is our grace, and our happinesse to doe as God doth, therefore seeing that God remembers Christs death alwayes, oh, how ought we to remember Christs death alwayes too? It is true, God cannot bee said properly to remember any thing, because remembrance is of things past, nothing is past in respect of God, all things are still present before
 him;]

him; neither can he be said properly to remember one thing more then another, because hee cannot forget any thing. But yet to speake according to the manner of man, God may be said, and God is said to remember things done, yea, some things more then others; because he testifies and shewes by his outward proceedings more respect unto some things, then unto other; thus may God be said to remember the death of Christ, and that more, and above all things else, because he shewes in his outward proceedings more respect to the death of CHRIST, then to any thing else. Whatsoever God doth in the administration of the world, he doth it respectively to the death of Christ; let it be to the preservation and salvation of the faithfull: It is respectively to the death of Christ, because they have their parts in him, and he in them. Let it bee to the destruction of the wicked, it is respectively to the death of Christ, they have no part in Christ: whatsoever dangers thou escapest, thou escapest them by the power of the death of Iesus Christ: whatsoever benefits thou receivest, it is by vertue of the death of Christ: whatsoever grace God giveth thee, he giveth it thee only in the remembrance of the death of Christ: whatsoever sinne God forgiveth thee, he forgiveth it thee meerly in the shedding of Christs blood. Is the death of Christ so precious, that it is worthy alwayes to bee remembered by the Lord himselfe, how much more then is it to be remembered by us?

3. Reason.

A third reason; we have continuall need, and con-

continuall use of the death of Christ, and therefore wee must have it alwayes in continuall remembrance, we must alwayes have it in a readinesse about us, we have continuall need and use of the death of Christ, great need, as much as our bodies, and our lives, yea, as much as our soules are worth; our faith that requires daily to be strengthened: why, our faith that is stablished in the blood and death of Christ, so the Scripture speaketh, *Through faith in his blood*; as the blood of Christ, or the death of Christ, being the very chiefe foundation that the faith of Gods children is rooted in, and settled, and stablished upon: wee must pray continually, every body knowes that it is the expresse commandement of the Apostle, *Pray continually*; we can never put up any the least pleasing petition to God, but the eye of our faith must be fixed upon the death of Christ, and therefore we must alwayes remember it; wee are tempted daily to sinne, no sound resistance of any temptation but in the death of Iesus Christ: *Rev. 12. 10, 11. If we ever overcome the accuser, it must be by the blood of the Lambe*; sin must be mortified, the death of Christ is the onely sword to mortifie and to slay sinne within us. And last of all, we sin dayly and therefore we have need of the forgiveness of our finnes, and reconciliation, and peace to be made with God continually; no hope of forgiveness of finnes, and of reconciliation, but onely and meerly by the blood of Iesus Christ; now ordinary wisdom and reason teacheth us, looke what we know wee have continuall use of,

wheresoever wee goe, wee will bee sure to carry that about us, be it money, or strong waters, or the like, wee will alwayes have it about us: wee have continuall use and great need of the death of Christ, even as much as the price of our life and soule is worth, therefore let us alwaies have that in our hearts, alwaies in a readinesse about us, because we have continuall use of it.

4. Reason.

A fourth reason is this, the death of Christ Iesus doth alwaies labor for us, and worke for us, as a man would say, and travels for us, and that not in any small employment, but in the best and the greatest worke that concernes our best good, namely, in satisfying our debts, and in making our peace with God. *Heb. 12. 24.* the Apostle saith there, *that the blood of Christ Iesus that speaks better things, then that of Abel;* the intendment of that Scripture is this, wee sinne daily against God, the sinnes that we doe commit, doe cry out daily to heaven for vengeance to be poured upon us, even as the blood of *Abel* did cry for vengeance to be poured upon *Cain*, but the blood of Christ Iesus that steps in for us, and that speaks better things than the blood of *Abel*, and calls to God for mercy and for forgiveness, and so prevayles against the cry of our sinnes, and procures mercy and forgiveness at the hands of God. *Heb. 10. 19, 20, vers.* there the Apostle calls the blood of Christ the new, and the fresh, and the living Way. Well, what is the meaning of it? the meaning is this, that whereas wee doe sinne and offend God daily, the blood of Christ Iesus that
daily

daily makes our peace; the death of Christ, that is as it were day by day fresh and bleeding anew in the sight of God, and so makes our peace with God. It is true indeed when Christ offered himselfe upon the Crosse, that then his blood was actually shed and never else, yet it is as true that the blood of Christ bleedeth anew effectually in the sight of God, when any sinne is forgiven any soule. The death of Christ thus working and travelling for us, shal not we remember it continually? We must never forget those that worke and labour for us, and for our good, and shall wee not alwaies remember CHRIST IESVS, especially in his death, whereby hee doth effect our greatest good.

The last reason is this, the thoughts of the death of Christ Iesus are most suitable and agreeable unto us in this present estate that we are in, and therefore wee ought to remember it alwaies, so long as we are in this estate; the thoughts of his resurrection they are alwaies comprehended within the thoughts of his death, and the thoughts of Christ his glory (that being a matter which we can see here onely a farre off) are not so fit for us in this abasement and humiliation, and corrupt estate we are now in, continually to feed upon; but the thoughts of the death of Iesus Christ are most fitting for this present estate. In this estate we are daily to bee cast downe before the Lord, nothing will humble us so thoroughly as the thoughts of the death of Iesus Christ; still wee must have sinne to be crucified, mortified and killed

led within us: In this state of humiliation that we are in, there is nothing so powerfull and effectuall to kill sinne as the death of Iesus Christ; in this state we must be fitted still and prepared to the glory that shall be revealed; the thoughts of the death of Iesus Christ continually meditated upon, are an excellent preparation for us to glory; for if we remember the death of Christ affectionately as we ought; wee suffer with him; and therefore we shall be sure to raigne with him; wee are dead with him, and therefore also shall live with him: these thoughts being so suitable and agreeable to our present estate, therefore the remembrance of Christs death must alwaies bee present with us.

1. Use.

The uses of the doctrine are these, the first use is this; here is matter of reproofe: this serves then to reprove two sorts of people; First, it serves to reprove the prophane and carnall gracelesse wretches of the world, that will never enter into any serious thoughts of the death of the Lord Iesus Christ; if so be that to blaspheme Christs death, & to blaspheme Christs blood, to make mentiō of it in their fearfull oathes, & damnable protestations, if that be to remember Christs death, they remember it often enough, oftner then they are able to justifie: but as for any holy, religious, reverent, devout, and saving remembrance of Christs death, that they never enter into: no, they seek all the means they can, & take all the courses that ever they can to turne such thoughts out of their hearts, such thoughts are too sad and too
for.

sorrowfull for them, they cannot endure them: take a man that lies wholly in his sinne, hee had as lieve thinke upon hell, as upon the death of Iesus Christ soundly and seriously as he ought to doe: but let such gracelesse wretches know, that for this they shall never bee had in remembrance before the Lord for any mercy, because they do not remember the death of Christ, wherein alone mercy is tendered to mankind.

Secondly, it serves to reprove some of our nice and sluggish professors, that content themselves now and then with the thoughts of the death of Iesus Christ; happily when they come to the Lords Table, happily when any affliction or cross or extremity comes upon them, when they have any pang, or torment of conscience comes unto them for their sinnes, then happily they will entertaine the remembrance and the thoughts of Christs death, but they cannot endure to make it their continuall taske, which is the duty here prest upon us: these men must know that God doth not love to be served by spirts and fits, whatsoever we doe in the service of God, let us doe it soundly and constantly; God cannot endure such service as theirs is, God requires intire obedience, that we should obey him in all our courses, and that at all times, especially when just occasion of any duty is offered unto us. Now then seeing just occasion is daily offered, that wee should alwaies bee meditating, and our hearts running upon the death of Iesus Christ, therefore God requires it at our hands, that wee should al-

waies remember it, this fire should never go out of our hearts, it must glow and burne within us night and day: It is fit that Gods children should have some set time when they should enter into a serious meditation of the death of Christ, and yet not to thinke our selves acquitted, if we doe it onely then: but that that should prepare us to remember it ever after, as we shewed before in our bodily repast.

2 Use.

A second use of this doctrine is this; here is matter of tryall for us, whereby wee may know our selves whether we be in the right way, or no; whether we doe truly professe the faith of Christ as we ought to doe: all of us professe Christs religion, wee know wee can have no part in Christ except we have part in the death of Christ; and we know we can have no part in his death, except it be remembred of us, and applyed unto us in our continuall meditation, therefore let us conclude this, that so many of us as professe religion, if wee doe not apply the death of Christ to our selves from time to time by due meditation; whatsoever wee professe, surely wee professe in vaine, and this will be a witnessse against us, that we are not the true children of God: if so be that you would learne how you might come to know whether you have the right remembrance of the death of Iesus Christ within you, learne it by these two or three markes, see it: in the morning when you awake, doe you finde your hearts seasoned with good thoughts of the death of Iesus Christ, with thoughts concerning forgiveness and

and mortification and reconciliation to GOD: and likewise if you have these thoughts or the like at night when you goe to bed, this is a certaine evidence that your soules are seasoned with the death of Iesus Christ; againe, when we are in the duties of our calling, all the day long we must still have our hearts lifted up and setled upon the death of Christ; and our thoughts must be running upon our justification, and our sanctification, and our conformity to the death of Christ; yea in our very mirth, we must still preferre *Ierusalem*; when we are in our greatest mirth, in our honest recreations (for those that are dishonest there is no hope of any spirituall comfort in them) but in our honest recreations; doe we preferre the death Iesus Christ before all those things that wee for a while doe solace our selves withall, especially in the use of the meanes of salvation, in the hearing of the Word, & the receiving of the Sacrament? When we come to heare the Word, do we finde in our selves a desire to be drawn on to see Christ crucified before our eyes? When wee come to the receiving of the Sacrament, is it our chiefe practice to remember Christ crucified affectionately, and to have our hearts thoroughly seasoned with the power of his death? these bee undoubted signes and assurances unto us that wee have our part in the death of Christ.

A third use is matter of exhortation for us 3rd use.
Ministers, teaching us that we should still labour to sprinkle all our speeches private and publike, with some matter concerning the death of Christ,

with some matter concerning Christ crucified, it was almost the whole doctrine of the Apostle, still to preach Christ crucified, but the use doth concerne all both Ministers and people, therefore this should stirre up every one of us both Ministers and people, that we should labour to make the thoughts and the remembrance of the death of Christ, to be ordinary with us, to bee familiar with us, still make that as familiar with us as ever possibly we can: in all our courses let us remember the death of Christ; if wee remember that soundly, then it shall goe well with us, whatsoever befalls us: that we may bee the better inabled, and the more quickned to the performance of this duty; First, I will give you a taste of the meanes whereby wee may attaine to make the death of Christ so familiar to us; and then I will shew the benefits that we shall receive hereby, if we conscionably travell in this course. The means of it are these in few words: If we would have the death of Christ familiar unto us, we must be sure that we doe never passe it over with a sleight meditation, but let it be soundly taken to heart; doe not thinke upon it as an ordinary common thing: but conceive of it as a matter that doth concerne us, and our good most of all: let us thinke upon the death of Christ in that which he suffered and endured in his soule and body for our sinnes, how hard it went with him in the Garden when hee sweat water and blood, when his soule was heavy even unto death: and how much more harder it went with him when hee was upon the Crosse, when

when he said, *My God, my God, why hast thou forsaken me?* That he that was in singular favour with God, should be made the very marke of Gods wrath to light upon; that he who was the worlds Redeemer, should bee exposed to the obloquy and reproch of the whole world; that he who was the Lord of heaven and earth, should be now in the hands of the powers of darknesse, wee should yearne in our very bowels, and be much troubled in our inmost affections at the thoughts of these things.

Secondly, we must be frequent in the use of the meanes, in the hearing of the Word, in the receiving of the Sacrament, and prayer, for by this meanes, wee shall make this death of Christ our owne; there God tenders unto us the death of Christ, let us come thither with hearts desirous, ready and willing to receive it, and there we shall be sure to have it. Let it be our reach in all these duties to have an eye upon the death of Iesus Christ, seeking to have that soundly fixed and fastened upon us, whatsoever we faile in else, still let that above all other stickemost close to us. Then againe wee must labour to worke the remembrance of Christs death into our affections, this is the right memory of heavenly things; when the heart affects them, the heart will surely remember that which it doth much affect: When I see any thing that causeth deepe affection within me, either much sorrow, or much joy, or the like; I will remember that soundly, then let us labour to worke the remembrance of the death of

Christ into our affections; let it still worke love in us because Christ loved us to die for us, and let it worke hatred in us against sinne, because it was sinne that brought him to his death; and let it worke sorrow in us, that he should bee so cruely murdered and put to death for us.

And let it worke rejoycing in us, that wee for our parts by his death are saved, and by his stripes are healed: Let the death of Christ worke these affections in us, and then it shall be our owne, never to forget it.

Lastly, let us put our selves to the power, and the rule, and the directions of it, let us suffer our selves to be swayed by the death of Iesus Christ, in all our courses, let it beare rule with us, the counsell that our Saviour gives in the like case, *Iohn 7. 17. If any doe my will, the same shall know my doctrine*; any Christian that labours to be well acquainted with any duty, the best way to bee acquainted with it, is to labour for the obedience to that duty; so if wee would remember Christ his death, then let us labour to submit our selves to the power and obedience of it.

Whatsoever we doe, let us examine it, whether it be agreeable to the death of Christ, if it be not, then to say with our selves, wee will not doe it though we may gaine all the world by it: these are the meanes whereby wee may attaine to the habit of this grace, namely, to the continuall remembring of the death of Christ Iesus, a saving remembrance.

The other point is the benefits that hereby will arise

arise unto us. If wee remember continually the death of Christ in our hearts, we shall have many and great blessings. The first blessing is this, By this means we shall have a Book alwayes ready in our bosome, alwaies a book about us to teach us every Christian duty; for the death of Iesus Christ is such a Booke that will instruct us in every duty that belongs unto us. To give you an instance in two or three: Would you learne humility and meeknesse? looke into the death of Christ; *Philip. 2. 5, 6.* that shall be sufficient to teach you humility, and meeknesse, and obedience. Would you learne patience? the death of Christ is a book to teach you patience: *Heb. 12. 1, 2, 3. Looke to the author and finisher of your faith, who for the joy that was set before him, endured the Crosse, and despised the shame, &c.* consider him therefore that yee faint not. Would you learne love to the brethren? Christ his death teacheth you this duty in the highest degree: *1 Iohn 3. 16. If Christ so loved us, that he laid downe his life for us, then how ought wee also to lay downe our lives for the brethren.* Lastly, to deny our selves is a speciall lesson that all Christians are to learne; this is effectually taught us by the death of Christ: *1 Pet. 4. 1, 2. Christ hath suffered in the flesh, that we should not live to our selves but to him;* and this is a lively teacher: if the death of Iesus Christ be soundly layd up in thy heart, it will both teach thee the duties to bee performed, and also inable thee to performe them.

A second benefit is this, thou shalt have wonderfull peace, and unspeakable comfort from God

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by this meanes. Our sinnes they accuse us, our consciences they accuse us, the devill hee accuseth us daily before the Lord; O but if thou have a remembrance of the death of Christ in thy heart, there is a *Superseedeas* for them all; that pacifies and appeaseth them all, and that is a generall release and acquittance from all that ever they can charge thee withall.

3. Thirdly, we shall have much spirituall growth and increase by the word and the Sacrament, and much spirituall growth if once our hearts be seasoned with the death of Christ. What doth the word and the sacrament teach, but the death of Christ? that is the substance of them all. Then if once the death of Christ be grafted in thy heart before, Oh, with what comfort and chearfulnesse, and with what great profit shalt thou heare the word, and receive the sacrament? When our stomacke hath some liking to our meate, and our meate hath some affinitie to our stomacke, then there is a quicke digesture. Why so if so bee our hearts be seasoned with the death of Christ, why then when wee come to heare the word and receive the Sacrament, there will be a sweet digesting, and bartening in the inner man. Indeepe the whole worke of the Spirit it is done meerly in the power of the death of Christ Iesus. Gods Spirit doth nothing in the heart of any man or woman for the matter of salvation, but it is done all in respect of the death of Iesus Christ.

4. Fourthly, it will be a notable bridle to thee from sinne, an excellent meanes to restrain thee from

from sin; that howsoever thy corruption drawes thee on, and Sathan hee tempts thee, and the world that allures thee, the flesh that provokes thee; How shouldest thou stand against all these enemies? Oh, if thou have the death of Iesus Christ, and the remembrance of it soundly in thy heart, then all these speakers to thee, they shall speake unto thee as to a stone-wall, to a deafe man. *Gal. 6. 14.* The Apostle saith there, *God forbid that I should rejoyce in any thing save onely in Christ, and him crucified, whereby the world is crucified to mee, and I unto the world.* Let the whole world set upon me to tempt me, yet it shall not prevaile: for the whole world is crucified to me, and I unto the whole world, by the Crosse of Christ; I am as a dead man unto the world. A man that hath the death of Christ soundly seated in his heart, hee cannot wittingly and willingly sinne against God. Indeed, this light may be, and is sometime darkened in us by the mist of corruption and temptation, and then we may be, and are oft-times over-taken with sinne: but so long as this light is cleare within us, sinne shall never bee able to overcome us. There is such a strong stay against sinne, in the serious thoughts of the death of Christ, that so long as that these are within us, sinne cannot prevaile against us.

A fift benefit is this, it will furnish us, and enable us to the dutie of prayer, that we shall come to God at all times humbly, and yet chearfully too; humbly, alwayes acknowledging and bewailing our sinnes, and mourning that we are the

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parties

parties that have crucified the Lord of life and of glory: and yet cheerfully, as resting upon the merits and death of Iesus Christ for our reconciliation. And howsoever it be that we finde many infirmities and imperfections in our prayers, and thinke with our selves that therefore God will not heare us, yet let us comfort our selues in the remembrance of the death of Christ: this being in thy heart and conscience, be of good cheare, the Lord Iesus Christ hee makes continuall intercession for thee, and hee takes thy prayers and puts them up, and presents them unto God in thy behalfe in his owne name, and so makes thy prayers acceptable before the Lord.

6.

The last benefit is this: this should be a singular meanes to make us fit and ready to die; to worke in us an earnest looking for and hastning of the day of Christ. Hee that hath the death of Christ soundly seated in his heart, hee is fit and ready to die. For first, by this practice, by the continuall remembrance of the death of Christ, we alwayes looke death as it were in the face, and being every day and every houre so well acquainted with it, we are not afraid of it when it comes. Again, hereby, by the remembrance and sound meditation of the death of Christ, wee dye daily, as the Apostle saith, our sinnes die in us, and our lusts die in us, and our affections and rebellions dye in us; and so wee are halfe dead already, that so when death comes to take hold upon us, it hath not so much to doe with us, as with other men. Take this for a certaine truth, that a man
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of mortification, who hath his heart broken for sinne, and that hath his lusts, and affections, and rebellions in some good measure mortified and crucified within him: I say, death is nothing so tedious and irksome to such a man, as it is to another. Wee see this by experience in the case betwene Christ and the two theeves that were executed with him, *Iohn 19.* The manner of their death was thus; They were to bee crucified and nailed upon the Crosse, and then to hang till they dead: wee cannot say of any one thing, that it should give them their deaths wound; but the custome was, that when they were crucified they should have their legs broken, thereby to make an end of them: the Text saith, *that they came to the theeves, and brake their legs*; but when they came to our Saviour Christ they brake not his, for he was dead already; he had none of those rebellions, none of those resisting lusts within him to strive against the ordinance of God as the other had, but he did sweetly yeeld up the ghost in obedience unto God, and therefore Death had nothing to doe with him so much as with the other. So likewise wee finde it with men of mortification.

Thirdly, by this remembrance of the death of Christ continually, we see all the evils and all the harmes of our death taken away in his death, and so there is no cause to us to feare it at all.

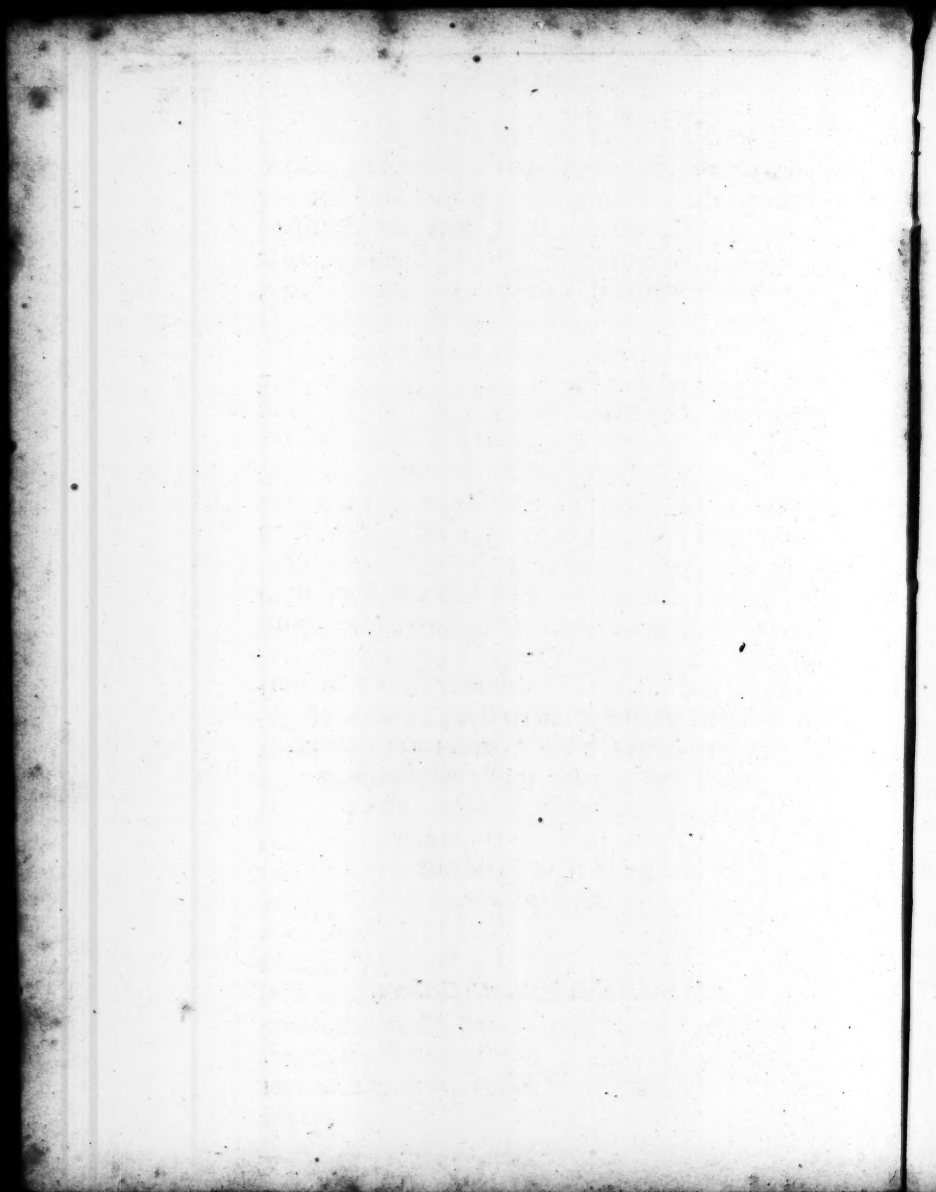
Fourthly, wee see by this that Christ himselfe who is our Lord, and Master, and Head, hee hath undergone this before us, and therefore wee are

content in a holy resolution to undergoe that which he hath done : shall the members fare better than the Head ? No surely.

Fifthly and lastly, by the continuall remembrance of the death of Christ, we see and behold that it was a full and finall end of all his afflictions, and that thereby he entred into glory : wee consider from thence, as it was with him so it shall be with us ; when death comes it shall put an end to all trouble and affliction ; and the consideration of this should quicken us up to desire death, to desire to be dissolved and to be with Christ. O beloved, when a man comes to lye upon his deathbed he would give all that he had to be fitted for death, and to be sure of comfort. Oh let us make the death of Christ therefore our continuall meditation : and this is that which will yeeld us such a gracious preparation for our death, as that nothing in the world shall doe the like besides ; and therefore let these considerations stirre us up to a reverent and conscionable performance of this duty of the remembrance of the death of Christ Iesus ; so much good, and so many benefits as are to be reaped by it, why surely we are utter enemies to our owne good, if we doe not travell conscionably in the faithfull practice of this duty ; let not the difficulty of this duty in it selfe, let not the distastfulnesse of it to flesh and blood, nor the losse of carnall pleasure and worldly profit, nor let not the harsh censure of the gracelesse people of the world, nor let not the bent of our naturall life which is utterly against it, make it unpleasant
to

to us, let none of these, nor all these hinder us from being set upon this duty, but let us breake through them all in an holy zeale, and set our selves soundly to meditate upon the death of Christ, in hope of these heavenly blessings, that the meditation of this duty will bring us unto, therefore still remember the death of Christ, and as ever thou desirest to have a living teacher within thee, remember the death of Christ; as ever thou lookest to have comfort from God, so look that thou remember the death of Christ; as ever thou lookest to have spirituall growth and encrease by the Word and Sacraments, still looke to the death of Christ; as ever thou lookest to have a strong bridle to restraine thee from sinne, so still let the death of Christ bee thy continuall meditation; as ever thou desirest to come before God cheerfully and with comfort in prayer, remember the death of Christ; as ever thou desirest to be fitted and prepared to dye, remember the death of Iesus Christ; as ever thou desirest and lovest any one or all these blessings together, remember the death of Christ, and that continually, let it never goe out of thy minde.

The end of the nineteenth Lecture.





THE
 T V V E N T I E T H
 L E C T V R E V P O N T H E
 S A C R A M E N T O F T H E
 L O R D S S V P P E R .



EE purposing God willing
 the next Sabbath to be par-
 takers of the Sacrament of
 the Lords Supper; we are
 therefore according to our
 ordinary course, to make
 preparation thereunto by
 this Sabbaths evening Ex-
 ercise, that so we may come with better grace in
 our hearts to that heavenly Table.

I Cor. II. 26. *For as often as yee shall eate this
 bread and drink this cup, ye shew forth the Lords death
 till he come.* Which Scripture containes as you
 have heard these two parts, an action to bee per-
 formed in the former part of the verse, the recei-
 ving of the Sacrament, *as often as ye eate this bread,
 and drinke this cup.* Secondly, a caution that this
 action

action is to be performed withall, in the last part of the verse, the remembrance, or the shewing forth of the Lords death till he come. We have fully finished the former part, and through Gods mercy we have proceeded in the handling of the latter part, to the last clause of all, *till he come : ye shew forth the Lords death till he come.* I shewed you that this latter part of the verse contains the caution, that the receiving of the Sacrament is to be performed withall, it ministers unto us these things to be considered of; First, the caution it selfe, namely, the shewing forth of the LORDS death; wherein wee shewed you what it was that was to be remembred, the death of the Lord Iesus Christ; and also the manner of the remembrance of it, by a shewing forth, or by a setting forth, by a lively or a sensible expressing of it. Secondly, it doth commend unto us the frequenting of this caution, that the death of the Lord Iesus Christ must be often remembred, for though that particule *often* bee onely named in the former part of the verse, yet by all common understanding it is also to be understood in the latter part of the verse, As often as ye doe receive the Sacrament, so often yee remember the Lords death. Thirdly and lastly, here is the continuance of this caution, the continuance of this duty, take it so, how long is it to continue? why, till he come, so long as the world standeth : till Iesus Christ shall come to judgement. So then, here we are now come to the last clause of all, containing the continuance of this duty, let this be done til he come, till

till Christ come to judgement; in which clause there be two things offered to our consideration, the first is the continuance of this duty it selfe; and that is directly and expressly affirmed, *ye shew forth the Lords death till he come.* That this duty must be continually, and must never cease to continue in the Church so long as the world stands. The second thing is covertly implied, yet plaine enough too, if the words be well weighed and considered, and that is the end or the reach that wee must ayme at in the performance of this duty, namely, the fitting and the preparing of us to the comming of the Lord Iesus Christ unto judgement, for so the very same particle (*till*) is used in the very same sense.

In the 1 Cor. 15. 25. where it is said that Christ *must raigne till hee have put all his enemies under his feet; till he have put all his enemies,* the meaning of it is this; First, that Christs reigning shall be continuall till the very end of the world. Secondly, and the end of Christs reigning is this, the utter destruction of his enemies; and the trampling of them under his feet, so it is in this case, Doe this duty till he come, that is to say, this duty must be continued till Christ come to judgement: and the end and the reach that we must ayme at in the performance of this duty is, that we be fitted and prepared for his comming. We cannot understand this clause clearly and fully except we take it with these two explications; the first is this, that howsoever this duty is imposed by name upon the *Corinthians* onely, *see shew the Lords death*

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till he come: yet notwithstanding it is proportionably implied to all the faithfull by succession, from time to time to the end of the world: for the Apostle knew very well that the *Corinthians* in themselves in their owne persons should not live till Christ should come to judgement, and therefore it was impossible that they should keepe this commandement *till he come*: but the Apostle imposeth upon the *Corinthians* this duty for their time, that they must observe it so long as they live; and likewise imposeth the same duty upon the succeeding Churches, from age to age to the worlds end, that they must observe this duty so too: so that is the first explication; the second explication is this, that howsoever this clause be here expressly referred onely to the latter part of the verse, to the caution, to the remembrance of Christs death, Ye remember Christs death till he come; yet it is implied and intended to belong also unto the former part of the verse, to the action it selfe, the receiving of the Sacrament of the Lords Supper. For as that particle of frequenting the word often is used onely in the former part, yet it extends it selfe in sense to the latter: so this clause of continuing till hee come, though it bee named onely in the latter part, yet in sense it doth extend it selfe to the former part of the verse; so that both the remembrance of the Lords death, and also the observation of the Sacrament of the Lords Supper, both these are to bee continued till Iesus Christ shall come to judgement, for so the Apostle here expounding

pounding our Saviours meaning in the words going before, when he saith, *Doe this in remembrance of me*; he addes this rule of continuance, *doe it till he come*: now each of these were joyned together by our Saviour Christ, namely, the remembrance of the Lords death; and likewise the receiving of the Sacrament of the Lords Supper, therefore each of these must also be implied together by the Apostle. Concerning the continuall remembrance of the death of Christ wee have spoken the last day, where we handled the frequenting of it; now therefore wee come to speake concerning the continuance of the Sacrament of the Lords Supper to the end of the world, which is the first point, that which is directly and expresly affirmed.

The doctrine that hence ariseth for our instruction is this, namely, that the Sacrament of the Lords Supper is a perpetuall ordinance of the Lord Iesus Christ to bee duely and continually observed by all the faithfull from time to time to the end of the world; this place you see affirms it plainly, *Doe it till he come*: and I doe not know any one Scripture besides, that doth expresly and particularly confirme this point unto us, not particularly I say concerning this Sacrament; but yet there be many Scriptures that may be alleadged that doe prove this doctrine by necessary consequence, and that very cleerly and very sufficiently in *Luke 19. 13.* there is a parable, A Noble man went into a farre Country to receive a Kingdome for himselfe, and so to come a-

gain, he calleth his ten servants & giveth them ten pieces of mony, saying, Trade you till I come. The Nobleman that there is spoken of in the parable, is our Saviour Christ, he went into a far country to receive a Kingdome for himselfe in heaven, and so to come again at the day of judgment. By the servants there we are to understand chiefly Gods Ministers, as they being particularly employed about the holy things of God, the Word and the Sacraments, and such like, wherby the Lord is especially served & worshipped. By the pieces of mony that there are given unto the, we are to understand all such gifts which the Lord Iesus doth bestow upon his Ministers, for the preaching of the Word, and the administration of the Sacraments, and for the discharge of the whole worke of their Ministry, these gifts & these indowments of theirs, must all these servants employ & trade thriftily till Christ come, that is to say, till Christ doe come to judgement. That it is meant of the day of judgment appears plainly out of *v. 15*. because it is said, *when he did come againe and called his servants to account*; now the day of accompt is the day of judgement. Then you see here, the gifts of their ministry, the direction of their ministry, the exercise of their Ministry, they must continue untill Christs coming to judgment, their labors and their endeavours in their ministry, they must continue til Christ come to judgement. Trade all these things till I come; therefore the holy things of God, the word and the Sacraments which they do thus trade and labor & endeavor in; they also must be perpetual ordinan-

to be continued til Iesus Christ shal come to judgement. *1 Tim. 6. 13, 14. I charge thee before God (saith Paul to Timothy) that quickens all things, and before Iesus Christ, who under Pilate witnessed a good confession, that thou keepe this Commandement without spot, and unrebukable, untill the appearing of the Lord Iesus Christ.* The Commandement that there the Apostle speakes of, is and doth extend it selfe to the whole charge that *Paul* had given unto *Timothy* in and for the worke of his ministry; all his gifts, and directions, and exercises of his ministry; all this whole command that *Paul* gave unto him, must be kept without spot, and unrebukable, duly and religiously it must be observed by *Timothy* till the appearing of our Lord Iesus Christ. But you will say, *Timothy* could observe it no longer than his owne time, and hee was not to live till Christ was to appeare in judgement, how could hee observe it till then? I, but the Apostle sets forth the nature and the condition of these saving ordinances, the Word and the Sacraments and the worke of the ministry, namely, that they be perpetuall ordinances to be observed duly and conscionably, without spot, and unrebukable so long as the world standeth, til the appearing of the Lord Iesus Christ; and therefore *Timothy* he for his time & his part must look that he do conscionably observe the so long as he liveth; I, & he must take order, & do the best that in him lyeth that the succeeding Churches from age to age shall embrace these saving ordinances, until the very appearing of the Lord Iesus Christ. To prove the point yet more

pecially, for that is only more generall : to prove it more specially : *Matth. 28. 19, 20. Goe, saith our Saviour to his Disciples, teach all Nations, baptizing them in the name of the Father, of the Sonne, and of the holy Ghost, teaching them to observe all things whatsoever I have commanded you, and I will be with you alwayes to the end of the world.* Here is a command, and here is a promise ; a command that they on their parts should teach them to observe all that Christ commanded them ; a promise on his part, that he will be with them and assist them in the worke of their ministry to the end of the world : the command is, that they should teach and baptize, and administer the Sacrament ; for though but one Sacrament bee there named, yet the other must bee proportionably understood, that they were to administer the Sacraments both of Baptisme, and also of the Lords Supper, accordingly as Churches should bee planted for ever : and that which followes in the twentieth verse, takes hold very directly upon the Sacrament of the Lords Supper, *teaching them to observe whatsoever I have commanded you ;* now you know that our Saviour commanded the Apostles in the administration of the Sacrament of the Lords Supper, *Doe this in remembrance of me ;* therefore they were to teach them to observe this Sacrament of the Lords Supper, and the people they were to observe and to follow it. But how long must that continue ? looke into the promise, and that will tell you, it must continue alwayes to the end of the world : Christ promiseth his assistance
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and his blessing in these labours and endeavours of theirs, in their preaching and administering of the Sacraments, and in all these actions to continue alwayes, saith the Text, to the end of the world; therefore the Word and the Sacraments, the preaching of the Word, and the administration of the Sacraments shall continue alwayes to the end of the world: Where this blessing is promised that it shall continue to the end of the world, this endeavour of theirs must also continue to the end of the world too: so then you see the sacrament and the administration of it, is a perpetuall ordinance: you see it so in speciall; one place yet more in particular, and so I end.

Luke 22.19. that which is the ground of this text, our Saviour in the institution of the sacrament, saith, *Doe this in remembrance of me*; here you see that our Saviour layeth a charge upon his Apostles, that they should doe this; what? administer and receive the sacrament in remembrance of Christ: well, shall wee thinke that our Saviour would have his Apostles that they onely should remember Christ; or was it not our Saviours meaning that all the faithfull should remember Christ to the end of the world? why surely it is the meaning of our Saviour that all the faithfull should remember Christ from time to time to the end of the world, as well as the Apostles; and this is the Apostles reach in these words; for having made rehearfall of our Saviours words in the 25 verse, presently he saith, *Doe this in remembrance of me*; and then he addes againe, *if ye doe this,*

this, ye shew forth the Lords death till hee come : the Apostle builds this very doctrine upon this very exhortation, because Christ saith, Doe this in remembrance of me, therefore the Apostle concludes, that the sacrament of the Lords supper is a perpetuall ordinance, and must bee observed in the Church till his last comming to judgement; and therefore the Apostle did esteeme the words of Christ a pregnant prooffe of the continuance of this sacrament, and he builds it plainly thereupon. So much shall suffice for prooffe out of Scripture, now let us see what reasons may be added for further light : the reasons are many.

1. Reason.

The first Reason is drawne from comparing this with the Passeeover; that was to last for ever : *Exodus 12. 14. This is a holy remembrance to you, a holy feast to be kept among you throughout all generations, ye shall keepe it a holy feast for ever; the Passeeover was so in the former Testament, therefore the sacrament of the Lords supper must be so in the new Testament; that was to last for ever, and therefore this to last for ever. The grounds of the Reason are these two : First, the sacrament of the Lords supper answers to the Passeeover, and indeed unto us it doth succeed in stead and in place unto the Passeeover, as wee have shewed partly before, and God willing shall shew more hereafter. The Sacrament of the Lords supper answers to the Passeeover; the Passeeover was to last for ever, and therefore the sacrament of the Lords Supper must last for ever too. The other ground of the reason is this, The Passeeover was a*

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Sacrament for the time of the Law, which was only a time of shadowes; the Gospell is a time of substance; shall we say that the shadow shall bee served with more durable things than the substance is, except we shall say that the time of the Law was served with more durable things than the time of the Gospell, surely the Sacraments of the one must bee as durable as the other. And therefore seeing the Passeover is to be kept for ever, the Sacrament of the Lords Supper must be observed for ever too. And whereas the word *for ever* may admit of two good and holy interpretations; which way soever you take it, yet still the force of this reason holds. If wee expound that *for ever*, in that signe, or in the type, that is to say, till Christ his first comming, or till Christs comming and suffering in the flesh, for that is the *for ever* that usually is spoken of concerning the Sacrifices and Sacraments of the former Testament, namely, the comming of *Christ* in the flesh, or Christs suffering in the flesh; hee is the very terme and the very end of the Law, as the Apostle sheweth in *Hebr. 10. 1*. If ye take it I say, in this sense, yet the force of the reason will necessarily follow, If the Passeover were to last for ever till Christs comming in the flesh, then the Sacrament of the Lords Supper must last for ever till Christ come to judgement. Secondly, expound it *for ever*, that is, not in the signe, but in the substance; that is, in Christ, that is to say, for ever and ever, so long as the world standeth, and the fruit of it to all eternity, expound it so, for so the Sacra-

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ments of the former Testament they doe stand good, and are good for ever in Christ the substance of them; take it in this sense yet the reason holds well; for if so be that the Passeover should last till the end of the world in Christ who is the substance of it, why then the Sacrament of the Lords Supper which is ordained of our Saviour to be a more lively resemblance of his death than the first was, that must continue for ever also.

2 Reason.

The second reason is this; it is drawne from the nature of this Sacrament; this Sacrament it is a Testament: *Luke 22. 20. This is the new Testament,* (saith our Saviour, speaking of this Sacrament) *in my blood;* it is a sacramentall speech whereby that is ascribed to the signe which indeed is proper to the thing signified: *the new Testament in my blood;* saith our Saviour, that is, confirmed or sealed by my blood, or by my death, and so it is his last Testament: the Sacrament of the Lords Supper it is the new Testament, the last Testament of Iesus Christ; a mans last Testament is utterly irrevokable and unchangeable; this is Christs last Testament, therefore this can never be altered: *Gal. 3. 15.* the Apostle gives the rule there; a mans will when it is once confirmed, then it is never abrogated nor disannulled: when is a mans will confirmed? the Apostle tells you in *Heb. 9. 17.* when a man is dead; a mans will is confirmed by his death; here is the Lords last Testament, *this is the new Testament in my blood;* saith our Saviour, speaking of this Sacrament; it is confirmed by the death of Christ, which is the Testament.

Testator, and therefore never to bee abrogated nor changed, nothing to be added to it, nor detracted from it. *Heb. 13. 20.* the Apostle mentions the blood of the everlasting covenant; speaking there of the blood of Christ, hee saith, *It is the blood of the everlasting Covenant*, the Covenant or the Testament that is everlasting; the blood whereby this Testament is sealed, is the blood of Iesus Christ that is everlasting, therefore this Sacrament whereby this Testament is further confirmed and sealed unto us in an outward manner, this must be everlasting too: the blood everlasting, the Testament everlasting, and so the Sacrament everlasting.

The third Reason is drawne from the condition of the time of the Gospell whereunto this Sacrament doth belong: these times of the Gospell they are the last times, the last dayes of all that ever shall be. *Hebr. 1. 1. God in sundry times spake by his Prophets, but now he hath spoken by his Sonne in these last dayes:* these bee the last dayes of the world; the Apostles reach is this, to shew us that this is the last time that ever he will speake to his Church, because hee hath spoken by his Sonne; he hath none other to send after him: now these are the last dayes that shall be; that which is last established, there is nothing comes after that; these being the last dayes, the Word and Sacraments are established in; the time of the Gospell being the last change about the passages of the Church that ever shall come: they shall never be altered, but they shall continue to the end of the world.

4 Reason.

A fourth reason is drawne from the necessity of the Church, so long as the Church of God lives here upon earth, wee have need of the helpe of this Sacrament to relieve our infirmities and our imperfections, and to put us in mind of the death of Christ, as the Scripture sheweth us plainly: it doth not stand with the goodnesse of the Lord Iesus Christ to suffer his Church to lacke any thing that it standeth in such speciall need of, for such a speciall duty; therefore surely our Saviour will never suffer his Church to be destitute hereof, but it shall continue with the Church for ever. It is partly the Apostles reason, 1 Cor. 13. 9, 10. in generall: *We know but in part, we prophesse but in part, but when that which is perfect is come, then shall that which is imperfect be done away*: our knowledge now is imperfect, all our graces are imperfect; indeed if we could attaine to any perfection in this life, then happely this sacrament might be taken from us, but there is no perfection to be attained unto, but so long as here wee live so long we shall continue in need of this helpe, and therefore this helpe must be continued unto us so long as we live here. In the 12. verse of that chapter, *Now, saith he, we behold in a mirrour, or through a glasse darkly, but then we shall behold face to face*. It is true indeed, when perfection comes wee shall see perfectly, we need no glasse; but now so long as the Church is upon the face of the earth, wee had need to looke upon Christ in a glasse: Is not the sacrament a glasse wherein wee may behold Christ? seeing then the Church still needeth such a glasse.

a glasse, & it doth not stand with the wisdom of Christ to suffer it to want any needfull helpe; therefore during all the time of this our imperfection, that is, so long as we live here, this Sacrament must continue.

A fift reason may be drawne from the vnity of the faith of the Church: GOD hath but one Church, all the faithfull from Christs first coming, to his second coming, they are but one flocke, they have all but one and the same faith, and they must all have the same Sacraments to be continued to them: the whole reason is fetched from the Apostle in *Ephes. 4. 5.* where hee saith, *There is one Lord, one faith, one baptisme*: if the faith must continue one and the same, then the Sacraments must continue one and the same, one and the same faith must continue to the end of the world; therefore one and the same Sacraments must continue to the worlds end. 5. Reason.

The last reason is drawne from the vnchangeablenesse, and from the absolute authority of the ordainer which is Iesus Christ himselve, Christ is the Lord of his Church, he hath ordained this Sacrament, and therefore it must be duely observed to the end of the world; man must not alter that which God hath done, the servant must not presume to controule that which the Lord and Master hath done; and therefore none is to lay hands upon this Sacrament, either to take it away, to adde to it, or to detract from it, but duely to observe it as Christ himselve hath established it; and as none must alter that which God hath done, so 6. Reason.

none can establish a better Sacrament then this is, nay none can establish the like, but Iesus Christ himselfe, that which Christ will do in this case, he hath done already, and he is unchangeable, he will not take away this and ordaine another; and therefore this Sacrament is a perpetuall Sacrament of Christ to be observed by all the faithfull to the end of the world; The uses of the doctrine are these:

1. Use.

The first use of this doctrine is this, this serves for matter of reproofe, first, for those that doe neglect the use and the conscionable observation of this holy Sacrament, a grievous fault among us, either we come not at all, or wee come very seldome, or at least, we doe not come with that care and that conscience to observe this commandement without spot and unrebukable, to observe this holy ordinance of God, with that zeale & that devotion that God hath required at our hands. Great is the negligence of many Ministers, and many people in this case, but neither of them shall be excused; but if the blinde lead the blinde, both shall fall into the ditch; if the Minister beare with the negligence of the people, if the people will beare with the negligence of the Minister, and so this saving ordinance of Christ be not put in practice as it ought, surely both shall be in danger of the horrible indignation of the Lord: what a horrible indignity is this to God, that hee shall be preparing his Table, and calling us to this Table, and providing a great many sweet dainties for us, a matter that concernes us as much as

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our soules are worth, and yet wee to turne our
backes upon this Table, as who should say we will
have none of this; how can the Lord take this at
our hands? In *Luke 14. 24.* the King made a feast
and sent forth his servants to call those that were
bidden, and they began to make excuses, one said
I have bought a farme, and he must goe and see it;
another had bought five yooke of oxen, and hee
must goe proove them, and another made an ex-
cuse that he had married a wife, and therefore he
could not come; what saith the great King in
this case? Well goe forth, call in the poore, those
that lye under the hedges: for I tell you that ne-
ver a one of those that were bidden shall taste of
my Supper: Is it so? have I so graciously provided
for them, and invited them, and are they so care-
lesse in comming? Well, I will be eaven with this,
I tell you that never a one of these shall hereafter
taste of this Supper. It would be as fearful a sound
as ever sounded in our eares, if God should tell
us by a voyce from heaven, Well, seeing you have
neglected this saving ordinance of mine, seeing
ye have refused to come to this Supper of mine,
ye shall never be partakers of it in time to come,
and therefore take heed of this, and let every one
labour to reforme one, and amend this negli-
gence, and let us hereafter come with zeale and
true devotion, come with godly desires and affec-
tions, truly indeavouring to honour God in the
use of his owne saving ordinance in that kinde as
he hath instituted it.

Secondly, here is matter of reproofe for those
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that doe any manner of way alter any thing in the Sacrament of the Lords Supper; for seeing that it is thus set upright by Iesus Christ, such a compleat ordinance of God, wanting nothing, therefore it is a grievous sinne for any that shall lay hands upon it to alter it or to adde any thing to it. The Popish Church is guiltie highly of this sinne, and of the wrath of God for it; how many ceremonies have they defiled it withal, as by the crosse namely, which as it is in use in the popish Church, is as abominable an Idoll as ever was erected amongst them: It is in some use amongst us after the Sacrament of Baptisme, but to us, there is no Idolatry in it at all: and howsoever it be free, and farre from all Idolatry amongst us, yet surely if it had crept within the Sacrament of Baptisme, as it did creepe within the Sacrament of the Lords Supper, I make no question, but our State being religious and wise, would have utterly cast it out from the one Sacrament as well as from the other. But I say they staine this Sacrament by admitting of the Crosse into the Lords Supper: but that is not the worst, they goe further, they maim this blessed Sacrament, they make this Communion but halfe a Communion, they deprive the people of the cup, let them have the bread, and much good may it doe them, but they shall have no wine; but our Saviour saith, *Eate this bread and drinke this cup*, he gave them bread and wine to eat and to drinke, and thus did he leave this ordinance to be observed by them: now if the Papists shall come and deprive the people of one halfe

halfe of this Communion, the servant sheweth himselfe to bee envious, where the Lord hath shewed himselfe bountifull; the Lord hath given them both kinds, and the Papists give them but one: Nay what will you say if they overthrow this Sacrament utterly? surely they doe; for they turne the nature of the Sacrament into the nature of a sacrifice, for with them this sacrament is a sacrifice: it is a Sacrament in the institution of our Saviour Christ; but they will have it a propitiatory sacrifice for quicke and dead; this is to overthrow the nature of the Sacrament: they spoile it also with horrible Idolatry another way, in that they keep it but in one kind, that is, in the bread; and that very element of bread that Christ hath separated to holy use, they have turned into a prophane and grosse Idoll, they hold it verily to be a God; and if this be not to overthrow the nature of the Sacrament, I know not what is.

Another use is this: here is matter of confirmation arising hence, that is, concerning the perpetuall visiblenesse of the Church upon the earth, it shall be perpetually visible upon the earth, so long as the world standeth: where the Sacrament is to be administred, there must needs be a visible Church; the Sacrament is still in use, and therefore the Church shall still continue visible. The Papists doe us wrong, when they charge us that we hold the Church is invisible, or that at some time it is not visible at all; true, in some sense it is so; and the Scripture speakes so, and some of the Papists themselves doe speake as much, but yet

not in that sense as they charge us withall : the Church is sometime so obscured and eclipsed, that it is invisible, that is to say, that the world cannot see it and take publike notice of it, but yet is it never so darkned, but that one professor knowes another, and they doe meet together, though sometimes happely but two or three, or a few, in the use of Gods saving ordinances; God never wants his Church in one place or another; the gates of hell shall never prevaile against it.

4th use.

A fourth use : here is matter of instruction, many instructions to many duties; First, this calls upon us, that we should behold and consider, and take to heart the wonderfull care and the provident love that the Lord Iesus Christ hath over his Church, that doth not content himselfe to furnish his Church with sufficient spirituall maintenance and food, so long as hee liveth here himselfe, but takes order for it whilest hee is here, that the Church should be maintained, and should have as good a portion after his death as it did enjoy in his life time; as if so bee our Saviour should say and thus resolve with himselfe, Nay though I my selfe die, yet my love and my care to my poore Church that shall never die; but so long as the world standeth, so long shall my Word and Sacraments, and saving ordinances be made good for all saving purposes to my chosen people: a loving and a carefull husband will not onely maintaine his wife whilest he lives with her, but he will doe the best hee can to leave somewhat to maintaine her when he is absent, when he is dead and gone;

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the Church is the Spouse of Christ, and Christ is her loving husband, loving it most dearly, most tenderly, and most affectionately; and therefore hee hath not onely provided meanes of maintenance for the time hee lives here upon earth, but now also that hee is absent, that he is dead, and gone from them, still their maintenance that continues. He is a faithlesse hous-keeper that provides onely for his family so long as hee is with them, and lets them starve or shift for themselves when he is gone, he is worse then an Infidell, as the Apostle speakes, that provides not for his family: but our Saviour is more faithfull then so, he provided bountifully for his Church and family whilest hee was here among them upon earth; and now that hee is gone from earth to heaven, from among them, yet still hee leaveth them the same liberall portion to nourish and cherish their soules as they had before. Christ would have us take notice of this his great care and love towards us. *Mark. 13. 13. The Sonne of man is like unto a man going into a strange Countrey, leaveth his house, &c.* So Christ left his house, that is, his Church for a time, that is, in regard of his bodily presence; but he never left it in regard of his gracious providence: but hee gives authority to his servants, and leaves to every man his worke, and commands the porter to watch: see here how the Lord before he departed tooke order for the welfare of his Church and people, that it might be as well with them after he was gone, as it was before. *Iohn 14. c. 16, 17, 18, vers.* *I will pray the*

Father, saith our Saviour, and he shall give you another Comforter, that hee may abide with you for ever, even the Spirit of truth whom the world hath not knowne: and so he proceedeth and saith, I will not leave you comfortlesse. The Apostles they were much daunted and dismayed in themselves when they heard that our Saviour would goe from them; alas what shall become of us, when the shepheard is smitten, the sheepe will soone bee scattered: our Saviour would not have them discouraged, and therefore he saith, Well, bee of good comfort, when I am gone, I will pray to the Father, and he shall give you another Comforter, and hee shall dwell with you for ever, though I be gone from you, yet he shall not. What Comforter is that? why, the Spirit of Truth that is in you, and dwells in you, and is among you: and so hee proceedeth and saith, I will not leave you comfortlesse, that is, Orphans or fatherlesse children, though you poore soules thinke when I am gone, you shall bee like childrē without a father, yet be of good comfort, I will not leave you comfortlesse, I will provide you as good a father as my selfe, I will send you the Spirit of truth to comfort you, and hee shall doe you as much good, as if I were present with you. The Apostles and the Disciples of Christ, when Christ was present here, they had the Word and Sacraments, and Christ his bodily presence with them; the Churches after our Saviours time they had the same Word and Sacraments; and though they had not his bodily presence, yet they had the Spirit of Christ, who was as willing and ready
and

and as able to do as much for them as ever Christ did: and therefore is not the estate of the Church as good now in every respect as before it was: so it was then, so it is now, and so it shall continue to the worlds end.

Another duty that here we are instructed in is this, it should stirre us up the more to thanksgiving, that we should give thanks to God that hee hath ordained this comfortable meanes of our salvation, still to continue to the end of the world. More generally it teacheth us, that we should be thankfull to God for the whole Church living upon the face of the earth, that they and we being respited to live in these last daies, *these perillous times*, as the Apostle calls them, *2 Tim. 2. 3. vers.* and these sinfull dayes, as our Saviour foretold, *when iniquitie shall abound, and the love of many shall waxe cold*: yet the Lord Iesus Christ hath beene pleased to afford us his owne saving ordinances, the same helps and means to keepe us in the right way, and to build us up to the Kingdome of God; to us I say, that live in this Iron age of the world, that the Apostles had and did enjoy in the Golden age of Christ himselve. It is not the prophanation of this Sacrament by our forefathers, nor the abuse of it by our selves: It is not the cry of the sinnes of the world for this sixteene hundred yeares; it is not any one of these, nor all these that have or ever shall or can deprive the Church of God of this grace and mercy, surely if it could, long ere now had this gracious light beene extinguished and taken from us, but blessed be God,

that hath, and daily doth stop his eares against the cryes of our sinnes; and still though our sinnes cry for vengeance, yet the Lord is pleased to continue these comfortable and saving ordinances unto us, these heavenly helps of our salvation, as *Isaac* said concerning *Jacob*, *Jacob have I blessed, and he shall be blessed.* Such is Christ his resolution touching his Church, the Church hath beene blessed, and she shall be blessed; it hath my Word and Sacraments, and shall have my Word and Sacraments continued to them to the end of the world: no prophane *Esau* shall ever get it from them.

Secondly and more particularly, it should stir us up that live here in this Land, in this City, and in this congregation, to more thankfulness, that it hath pleased the Lord to admit us to be members of this Church, and so to admit us to participate in this Sacrament; we have it, and we have free access unto it through Gods mercy, and we have it duely observed among us, and rightly administered unto us without any grosse corruption, or any materiall change from our Saviours owne originall institution, a blessing and a mercy that many of Gods people in many places of the world would purchase with the losse of all their goods, and the hazard of their lives too, if so they might procure it; but blessed be God, we have it, and doe enjoy it with much peace, and with a full hand; let us take notice of this great mercy of God to us, and let us acknowledge this mercy of God, and esteeme of it and that highly, and let us give unto GOD the due honour and praise that

that belongs to him for the same.

The last duty that here we are instructed unto is this, Is it so that God hath appointed this Sacramēt to continue to the end of the world? why then every one of us should labour, and doe the best we can to the uttermost of our power for the continuance of it, and for the continuance of the rest of Gods saving ordinances to the worlds end, and not to say onely, Let there bee peace in our dayes, and let the Gospell flourish in our daies, let us have accessē to the sacrament while we live, but to labour that the people of God that shall live in time to come to the end of the world, may have them and injoy them as well as we. But you will say, we can but looke to it for our time, how can wee doe it for the time to come? I answer, whilest we live here, and while wee have these things, let us highly esteeme of them, and reverently embrace them, and make a conscionable use of them. This is one meanes whereby we shall procure men to love them, and may procure from the Lord the continuance of these his ordinances to our posterity. Secondly, let us not onely so doe, but labour to countenance these things, to plead for them, to fight for them, and to strive for them, to the utmost of our power. Thirdly, and not onely so, but let us call upon others that live among us to come to the house of God, and to make use of his saving ordinances: Let us not be such graceless wretches as to suffer others to neglect such a gracious salvation as the Lord renders unto them, let us charge them, that they charge
their

their posterity to doe the like. Fourthly, we must yet goe further, and walke worthy of them, wor-
thie of those saving ordinances of God: if we have
the light, let us walke as children of the light; if
we have the Gospell, let us walke worthy of the
Gospell; if we have the Word and Sacraments,
let us shew forth the fruit and power of them.
*Revel. 2. 5. Repent and doe thy first workes, or else I will
come against thee, and remove thy candlestick: I,* it is
just with God to remove the candlestick from a
place, if the people there doe not labour to walke
worthy of their light, and shew forth the power
of it in their lives and conversations: yet further,
we must not onely doe this, but also as much as in
us lyeth doe what we can while we live to further
Gods ordinances to those that shall live after us;
leave some good monument behinde us to that
effect. If God have given us riches, let us give
something to maintaine Gods ordinances to the
end of the world. It is an excellent thing when
God hath given anyman abundance of wealth,
and hath given him withall a heart to part with
some of it for the maintenance of Gods ordina-
nces to the worlds end; yea if occasion so require,
let us seale Gods truth with our blood, this is the
best monument of all. Lastly, and so I end; all
mans power being nothing of himselfe, God be-
ing all in all: wee must therefore pray to God
while we live here, not onely that he would con-
tinue his Word and Sacraments to us, but pray
that he would continue the same to our posterity
after us, to many generations, yea even to the
end

end of the world, if it bee his blessed will. In
1 King. 8. Salomon when he built the Temple, hee
did not onely pray for that time, but for the time
to come: *Then whensoever hereafter thy people (shall
be oppressed with the sword or famine, or such like, and
shall pray to thee in this Temple, heare thou in heaven,
and be mercifull unto them.* So we must labour not
onely to pray to God to fence his Church, and
plant his Vineyard, and nourish those plants that
are in it already, but that he would still continue
to make a supply of such plants, so long as the Sun
and Moone shall endure: and this would testifie
a true zeale that wee beare to the glory of God.
We know (beloved) in regard of our owne busi-
nesses, if we purchase lands for our selves, or our
children, we desire that it may continue for ever
to our childrens children: What, shall we not be
as zealous for Gods glory, as wee are carefull for
our owne children? yes, wee ought much more,
and therefore we should bee stirred up still to la-
bour as much as in us lyeth, by prayer and all o-
ther good meanes, for the continuance of the
Word and Sacraments, and all the saving ordi-
nances of God, not onely unto us, but to our po-
sterity, to our childrens children, to the Church
of God even to the end of the world.

The end of the twentieth Lecture.

THE
JOURNAL
OF
THE
REVEREND
FATHER
JOHN
BAPTIST
MURPHY
OF
THE
SACRAMENT
OF
THE
ECCLESIASTICAL
SOCIETY
OF
THE
UNITED
METHODIST
CHURCH
OF
NORTH
AMERICA
IN
THE
YEAR
OF
OUR
LORD
ONE
THOUSAND
EIGHT
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The One
AND TWENTIETH
LECTVRE VPON THE
SACRAMENT OF THE
LORDS SVPPER.



HE first to the *Corinthians*, Chap. 11. verse 26. the last part of the verse, *till he come: For as often as yee shall eat this bread, and drinke this cup, ye shew forth the Lords death till hee come.* You may remember how wee divided this Scripture into two parts: we shewed that in the former part of the verse there is an action performed; in the latter part of the verse there is a caution that it is to be performed withall: in the former part of the verse is the receiving of the Sacrament of the Lords Supper: The caution that it is to be performed withall, in the latter part of the verse, is the shewing forth of the Lords death till he come. Not to trouble you with repeating

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of

of many things: In this latter part of the verse we observed unto you, first the Caution it selfe, the shewing forth of the Lords death: secondly, the frequenting of the Caution, that it must bee often done; for howsoever this word *often* is not used in the latter part of the verse, yet in all common construction and understanding, it is to bee supplied out of the former part of the verse, *As often as ye shall eate this bread, and drinke this cup, so often shall ye shew forth the Lords death*: and lastly, I came to speake of the continuance of this whole duty, the whole that is here spoken of, how long must this continue; till Christ come, that is to say, as long as the world stands, till Iesus Christ shall come to Iudgement. Wee are entred upon this clause already: I shewed you that this clause doth offer unto us two things for our consideration; the first is the continuance it selfe of this duty, how long it shall be, to the end of the world; that the observation of the Sacrament of the Lords Supper, and the remembring or the shewing forth of the death of Christ must continue among the faithfull, and be duly observed by them, to the very end of the world; that is directly affirmed here as you see. I shewed you that there is another thing that is here covertly implied, and yet plaine enough, if wee consider and weigh the words aright, namely, the end or the reach which the performers of this duty ayme at, or which wee must ayme at in the performance of this duty, namely, to fit us and prepare us to the comming of the Lord Iesus Christ unto Iudgement. Wee have
spoken

spoken of the former part already; now as GOD shal inable us we are to proceed to the latter part, and so to finish up this Scripture at this time. Therefore here secondly, wee must consider that which is covertly implied, namely, the end or the reach that these actions or these duties aime at, or that we must aime at in the performance of these duties, to fit us and prepare us to the coming of the Lord Iesus Christ unto judgement: that the doctrine that hence we are to raise may appeare to be built upon a firme and a sure ground, wee must shew these two things:

First, that this particle that here is used, *till*, hath the same use in the same sense elsewhere in the Scripture, not onely to signifie the continuance of an action till that time, but withall to signifie that that continuance is such a preparation to such an action.

Secondly, we must shew that it is so to bee understood here; for it is not alwaies in the Scripture so meant, therefore there must be some speciall inducement alleaged why it must bee so taken here.

Concerning the first, that this particle is used in the same sense, elsewhere, I gave you one instance in the opening of the Text, in the 1 Cor. 15. 25. where it is said, *that Christ should raigne till he had put all his enemies under his feet*. For there is the same particle that is used here, and it signifies not onely that Christ should raigne till his enemies should be destroyed, but by his raigning, his enemies should be destroyed. Take another in-

stance or two for better confirmation, *Gal. 4. 19.* *My little children, saith the Apostle, of whom I travel in birth till Christ bee formed in you:* there is the very same particle also: In those words, the Apostle as you may see compares himselfe to a spirituall mother, he is alwaies in paine and in travell in the spirit, and in the worke of the ministry, till such time as Christ should be formed and fashioned in the hearts of these *Galathians*, till that time, there that same word (*till*) intends these two things; First, that the paines and the travell of *Paul* in this spirituall child-birth did indure with in him till such time as Christ was formed and fashioned in the hearts of the *Galathians*: and moreover that those very paines and trauel of the Apostle in that very spirituall child-birth, were a meanes wherby Christ was so formed and framed in them, for so the comparisn doth necessarily inforce from a naturall mother, we know a naturall mother hath continuall paines and throes ever and anon till the child bee ripe to the birth, and brought forth into the world, it continues with her all that time. I, and besides, those paines and those throes of hers are a meanes whereby the childe is so made ripe to the birth & brought forth into the world, and so it was with *Paul* in his spirituall child-birth, the paines that hee did beare in this his child-birth, it is to be understood that they did continue with him till that worke was effected; and moreover, that they were a meanes whereby it was effected; Another instance *Phil. 1. 6. I am confident that the Lord that*
hath

hath begun this good worke will performe it till the day of the Lord : there is the same particle in the very same sense; the Apostles meaning is this, that he is perswaded, that as God had given them the light of his Gospel, and wrought faith in them, so he would give them the light of his Gospell, hee would still teach them and keepe them in the faith, till the day of the Lord Iesus Christ. And moreover, that by this teaching and keeping of them in the faith, hee would make them fit and ready for the day of the Lord; so much for the first point, namely, that this particle which here is spoken of, *till*, is so used in this same sense, that we doe now speake of it, elsewhere in Scripture.

Secondly, we are to shew what inducement is there to proue that it is so used here; why the circumstance of the text affords it clearly, these words that I have here, you see they are added as a reason of the words that went before, for so the inference is, *for as often as ye shall eat this bread and drinke this cup, ye shew forth the Lords death till he come*. The words that went immediately before are the words of our Saviour, *Doe this in remembrance of me* : the Apostle gives the exposition of these words, by way of a reason, *for as often as ye shal eat this bread and drink this cup, ye shew forth the Lords death til he come*; and so the exposition of the Apostle makes our Saviours words, and our Saviours meaning to bee cleare, as if our Saviour should say, *Doe this in remembrance of me till I come*, or against I come, as who should say, see that yee doe duely observe this same Sacrament of the Lords

Lords Supper till I come; see that yee doe duely and affectionatly meditate upon my death till I come, that when I doe come then ye may bee fitted and ready for my comming; ye may be prepared by these meanes to give me the better entertainment, and I seeing your faithfulnessse and your constancy, and readinesse in-observing my ordinances and my directions so duely, I may then when I doe come, give you a comfortable portion, *Doe this in remembrance of me, till I come,* or against I come, that so you may bee fitted and prepared for my comming. This is the very straine and reach of the Text; we are to understand one thing further, and that is this, that howsoever this is here intended particularly of these two duties of the receiving of the Sacrament of the Lord, and of the meditation of Christs death, yet notwithstanding by way of proportion, and by way of consequence, the same is also to bee affirmed concerning all duties in religion whatsoever, all other outward meanes; yea all other meanes of grace, whether outward or inward: for they all must joyne together in one and the same finall end: This being the finall end of these two duties, to prepare us to the day of the Lord Iesus Christ, except wee will make a disproportion in religious duties; as if some of them should tend to one end, and some to another; we must consequently understand that all the duties of religion they tend to this end, to fit us and prepare us to the comming of Iesus Christ unto judgement. The grounds being thus laid, the doctrine ariseth
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plaine, *Doe this till I come*, the Sacrament of the Lords Supper duely observed, and the effectuall meditation of Christs death, and consequently all other duties and exercises of religion, and all other meanes of grace both inward and outward, they are so many serviceable meanes and instruments and helps unto the faithfull, whereby they are fitted and prepared for the comming of the Lord Iesus Christ unto judgement.

Where I named the receiving of the Lords Supper and the effectuall meditation of Christs death, that is cleare in this text, concerning all other duties, other Scriptures doe serve to make that cleare, and give plentifull witnessse of it. *Matth. 25.* from the first to the thirteenth, there is the parable of the ten Virgins, five were wise, and five were foolish; they went all out to meet their Bridegroome, five had oile, and five had none; the Bridegroome comes, they were all awake, as they were asleepe before: the wise they had their oile, they went in with the Bridegroome; the foolish they had none, and they were kept out: in a word, the meaning of the parable is this; Those Virgins are the visible Church here upon earth, the wise Virgins they are true beleevers, the foolish Virgins they are hypocrites: their Lamps that they have all of them, is the outward profession that they make of religion in the use of the outward meanes, the Word and Sacraments, these bee the Lamps, these bee common both to the foolish and to the wise; the oyle they have in their Lamps is the in-
Iii ward

ward graces of Gods Spirit in their hearts, faith and repentance, and such like; and these onely the wise Virgins had, the foolish have none at all: all these Virgins they goe forth to meet the Bridegroom, as in the first verse: the Bridegroom is the Lord Iesus Christ, the coming of the Bridegroom, is his coming to judgment, and so their meeting of the Bridegroom, it is their fitting, and their preparing of themselves for the coming of the Lord Iesus Christ unto judgment: well then you see all these Virgins, the whole visible Church, the foolish as well as the wise, the wise onely in truth, the foolish in shew, they as well as the other make use of their lamps, of their communion in the Word & the sacraments: to what end? to fit the to Christ his coming, for that is their pretence; the wise they make use not onely of their lamps, but also of their oyle too, that is, of their inward graces: to what end, to fit them to meet the Lord Iesus, that when the Bridegroom doth come they may bee ready to enter in with him; the case you see is very cleare, all the duties of religion that wee doe performe either outward duties, or inward graces, they bee as so many serviceable helps unto us, whereby wee are fitted and prepared for the day of the Lord Iesus Christ: our Saviour in the 13. verse of that Chapter by occasion of the excluding and shutting out of the foolish Virgins, because they had no oyle in their lamps, no grace in their hearts, he therefore gives us an exhortation, *Watch therefore, why watch? because yee know not when the Sonne of*

man shall come. As if our Saviour should say; Certainly the Sonne of man shall come to judgement; if he doe come and finde you unready, you shall bee in a most wofull and miserable case: watch therefore, see that yee have your lamps ready in your hands, especially see that you have oyle burning in your lamps, that so when the Sonne of man shall come, yee may bee ready to give him gracious entertainment; and so our Saviour confirmes it by that exhortation that hee gives them, *watch, &c.* that all these meanes and exercises of Religion, what are they? why they be serviceable helps to fit us to the comming of the Lord Iesus Christ unto judgment, *Luk. 12. 35, 36.* *Let your loynes be girt about you, and your lights burning: and ye as men that doe wait for the comming of their Master, that when he commeth, and knocketh, they may open unto him immediately.* In the girding of our loynes, in the burning of our lights, in our watching, in all the duties of religion both outward and inward, that we performe, we must cary our selves as men that wait the comming of our Master from the wedding, as men that expect the comming of the Lord Iesus Christ to judgement; that whensoever he doth come and knocke, when our Lord and Master shall come and knocke, what may we doe? we may open to him, that is, we may be ready to give him gracious entertainment, and that immediatly, without any lert or hinderance, without any delay, as being fitted and prepared thereunto by these duties and exercises before hand. *Luk. 21. 36. Watch therefore and*

pray continually, that ye may bee counted worthy to escape all these things, and that ye may stand before the Sonne of man. What good shall our watching doe us, what good shall our prayers doe us, what good shall all our religious exercises doe us that we doe performe here in this life? what good faith our Saviour? why, they shall doe thee this good, that they shall make thee to escape the terrors of the day of judgement, and shall make thee to stand with joy and with comfort, when the Lord shall come to judge the world: *Watch and pray continually, that ye may escape and stand before the Sonne of man. Titus 2. 11, 12, 13, verses, The grace of God that bringeth salvation to all men hath appeared, teaching us that we should deny ungodlinesse and worldly lusts, and that we should live soberly, and righteously, and godly in this present evil world, looking for the blessed hope and appearing of the glory of the mighty God, and of our Saviour Iesus Christ.* The saving grace of God that there the Apostle speakes of, teacheth us two things, as the Apostle shewes. It teacheth us first, the good duties that we are to performe, to deny ungodlinesse, and unrighteousnesse, and our selves, and to live godly and soberly in this present world; and it teacheth us a second thing, what it is that our eyes and hearts are to be fixed upon in these duties, even the appearing of the Lord Iesus Christ, looking for that blessed hope, still have your eyes upon that, looking for the appearance of the mighty God, and of our Saviour Iesus Christ. The Apostle *Paul* he goeth one step further, for whereas the

the Apostle *Paul* he had said there, looking for the blessed hope, so manage all your businesses that ye may have a gracious eye to the comming of the Lord Iesus Christ. The Apostle *Peter* hee goeth one step further, in 2 *Pet.* 3. 11, 12. *Seeing that all these things must bee, what manner of persons ought we to be in all holiness & godly conversation, looking for and hastning unto the comming of the day of the Lord in the performance of the duties of holiness & righteousness: we must not only have our eyes fixed upō the comming of the day of the Lord, but hasten to it, that is to say, we must so cary our selves in the managing of these duties, that in every good duty that we doe, still we may bee fitted and better prepared for the comming of the day of God, and nearer to it than we were before, looking for, and hastning unto the comming of the day of God. You see these places prove the doctrine directly, for all religious duties: now for these two in particular, I will give you a prooffe for each, and so come to the Reasons.*

First, concerning the performance of the dutie of receiving the Sacrament of the Lords Supper, that is a serviceable meanes, and a good duty to fit us to the day of Iesus Christ; our Saviour would give us to understand so much in *Matth.* 26. 29. *Henceforth I will drinke no more of this Vine, till I drinke it new with you in my Fathers kingdome:* our Saviour used that speech immediately after the Passeeover; and after that hee had instituted the Sacrament of the Lords Supper, immediately, he makes a kinde of a sweet allusion betweene

the drinking of the wine in the Sacrament, and the drinking of wine in the kingdome of heaven. Now you must consider, that by drinking of the wine in the Kingdome of heaven, wee are not to understand that we shall drinke wine there, but that there we shall have a Communion with Christ in his heavenly kingdome, which hee by way of allusion calleth the drinking of the wine new in his heavenly kingdome: thereby our Saviour giveth us to understand that the conscionable and the religious receiving of the Sacrament of the Lords Supper, the conscionable, and religious, and spirituall drinking of the wine in the Sacrament of the Lords Supper, is a speciall meanes whereby we are furthered, and fitted, and prepared to drinke new wine with Christ in the kingdome of heaven, that is to say, to the participation of that glory that Christ shall make us partakers of in heaven: for the other, that the death of Christ effectually remembred doth so too: looke *Heb. 9. 28.* *So Christ was once offered to take away the sinnes of many, and the second time hee shall appeare without sinne to salvation:* The Apostle there makes a kinde of comparison betweene Christ and us in two things, his death is compared to ours, and likewise his judgement to ours; we dye, and we come to judgement; Christ Iesus he dyeth, and he shall come to judgement too; he to judge, we to be judged; and we must make use of our death for our judgement, and we must make use of the death of Christ with reference to his judgement: not to meditate upon it as once suffered

suffered for us all, as who should say there to stay, but so to meditate upon it, as that we should have a piercing eye to looke upon him for his second comming, wherein he shall appeare to salvation.

The reasons of the doctrine are these: marke the doctrine: the receiving of the sacrament of the Lords supper, the effectuall meditating of Christs death, and consequently all other exercises of Religion, all other meanes of grace, both inward and outward, they are serviceable helps and meanes whereby the faithfull are fitted and prepared to the comming of the Lord Iesus Christ to judgement.

The first Reason is this; the visible and the mi- 1 Reason.
litant Church here upon earth is as it were a nursery for the kingdome of heaven; and this is one chiefe reason why the Scripture doth so oftentimes call the visible Church the kingdome of heaven: in the 13 of *Matthew* divers times the visible Church is called the kingdome of heaven, because that in the visible Church Gods little ones they are hatched up in the time of their infancy, in the time of their nonage to that inheritance in the kingdome of heaven, which God hath appointed us to be heyres unto in and with Iesus Christ: the Church is the nursery of the kingdome of heaven: why now consider all that is done by the parents, or by nurses, in nursing and in bringing up their children, al that is done by the it is not done so much unto them in regard of the maintenance of their childhood, I say, not for their childhood it selfe, but it is done to us in this respect,

respect, that thereby we might be fitted to ripen
yeares, to our better strength, to our manly age,
that so we may be able for such employments and
offices in the Church or Common-wealth as wee
shall be called unto : this is their reach and ayme,
that we may come to be men, and beare office in
Church and Common-wealth : So it is likewise
in this case, the visible Church it is the nursery
for the kingdome of heaven; here Gods little chil-
dren they are nursed and brought up, here we suck
the milke of the Word, here we are washed and
clensed with the water of Baptisme, here we feed
upon bread and wine in the Sacrament of the
Lords Supper, and so upon the body and blood
of Iesus Christ; here we grow in grace, here we
are ingrafted into Iesus Christ, here we beleeve,
here we love, here we hope, here we watch, here
we pray, here we lead a godly life, here we endure
temptation, here we suffer fatherly chastisements
and afflictions that our heavenly Father layeth
upon us; all this is done not so much for the main-
tenance of our present spirituall estate, but prin-
cipally and specially that by all these meanes wee
may be forwarded and fitted; for what? for the
obtaining and enjoying of a better life in a better
world, for the comming of the Lord Iesus Christ
to judgment; which is the reach and the end of all
this. *Eph. 4. 11, 12.* God hath giue gifts, some to be
Apostles, some Prophets, some Euangelists, some
Pastors, and some Teachers, what to do? for the
gathering together of the Saints, for the worke
of the Ministry; till when? till we all meet to-
gether

gether in a perfect man, the fulnesse of the age of Iesus Christ. God bestowes upon his Church Ministers, God bestowes gifts upon his Ministers, and he puts it into the hearts of his children, that they should make use of his Ministry, and of these good gifts that he hath bestowed upon them; to what end? to hatch them up to heaven, till wee all meet together in a perfect man: howsoever some doe expound it concerning this present life, yet because there is mention made of the state of perfection, which cannot be attained in this life; and because it is there said, till wee all meet together, which cannot be fulfilled but at the day of judgement, therefore, I take the circumstances of the text to be plaine, that it is to be extended to that day; so then you see, the Church being the nursery for the Kingdome of heaven, all that is done in the Church, the Word and the sacraments, and all good duties are so many helps and meanes to further, and to fit us to Gods Kindgome.

A second reason is this, the second comming of Christ, and the state that then we shall bee raised up unto, that is the finall end, and the finall accomplishment of all the good that is done in this life, and the good things that wee doe in this life they are as so many meanes tending to that end: now we doe know in every course, that the middle actions doe alwaies make an introduction to the last end; and therefore the second comming of Christ, being the perfection and end of all precedent actions in religion, the Word and the Sacraments, and all the good duties that wee

Reason.

performe, are serviceable helps and meanes and instruments for the bringing in of that last action which is the principall of all the rest : receiving *the end of your faith*, saith the Apostle, *even the salvation of your soules*; 1 Pet. 1. 9. *The salvation of our soules*, there is the end, that is the upshot of our faith, and consequently of all our good duties: Now when is this salvation bestowed upon us, never before the second comming of Christ. Heb. 9. 28. *He shall appeare the second time*, saith the Apostle, *unto salvation*. Hee hath satisfied for our sinnes, and so hath made way for our salvation already, but the bestowing of it upon us is reserved and respited till his second comming.

In the way that we goe in any journey. every step and every foot that wee goe, maketh us so much neerer to our journeyes end, if wee goe on in the right way. Is not Religion the way? is not the end eternall life? Our Saviour makes it so, *Matth. 7. 14. Strive to enter in at the narrow gate, &c.* he maketh religion the way, and eternall life the end of this way and journey. Now then if every step and foot bring us neerer to the end of our journey, then every good duty that is done in religion brings us neerer to eternall life. In a mariage; before the mariage is performed, are there not suings, is there not wooings, is there not a contract, a trimming and a decking up of the Bride? Why, to what end is all this? why it is all for the mariage day, that she may bee a pleasing spouse to her husband, and that shee may be fitted every way for the wedding. Is not the comming of Iesus Christ.

Christ our mariage day, when the mariage shall be fully accomplished betweene him and all the faithfull, when we shall be perfectly handfasted to Christ for ever? it is so called in the *Rev. 19. 7.* and there it is said, *This is the day of the mariage, and the Bride hath trimmed up her selfe,* that is, as who should say, all that ever Gods children doe in the life of grace, while they are here, it is as the trimming and the fitting up of themselves against the wedding day that shall bee accomplished at the comming of Iesus Christ to judgement. The husband man he sowes his seed; what, for the seeds sake? no, for the harvests sake: Is not the last comming of Christ our harvest? & is not this life the seed time? *Gal. 6. chap.* and the 8, *vers.* the Apostle makes it cleere, *He that sowes to the flesh, shall of the flesh reape corruption: but he that sowes to the spirit, shall of the spirit reape life everlasting.* Certainly the good duties that we doe in matters of Religion, they be as so many seedes of eternall life. What is the end and reach of all? that we may have a full and comfortable harvest at the day of judgement.

Another reason is this, that is more particular. 3. *Reason.* ly concerning the Sacrament, the proportion betweene the Sacraments of the former Testament, and the sacraments of the new Testament; the Sacraments of the former testament, they tended all to fit the receiver of them to Christ his first comming, so did the Passeover, and all other Sacraments fit them to Christ his first comming; therefore the Sacraments of the new Testament must be so many fittings and preparings of us to the

second comming of Christ; the rule holds strong because Christ is the substance of all Sacraments both in the old and in the new Testament, and his comming in some sort puts an end to all Sacraments, and all Sacraments are to fit us to his cōming, the former Sacraments must fit us to his first comming, therefore the Sacramēts of the new testament they must fit us to Christs last cōming.

4. Reason.

The last reason is in particular concerning the Sacrament of the Lords Supper; the Sacrament of the Lords Supper, why it carries in it a lively representation & resemblance, of that same blessed estate that we shall attaine unto at Christs comming; here wee have a Table, and wee eate and drinke at this Table: doe we not so there? Our Saviour expresseth it so in the 22. of *Luke*, *You that have continued with me and endured temptation, I will take you up, and you shall eate and drinke at my Table in my Kingdome.* Here we have a table, here we eate and drinke, our happiest estate there is to have a Table to eate and to drinke in a spirituall manner. Again, this Sacrament is called the Supper of the Lord, so is that too. *Rev. 19. 9. There we shall enjoy Gods presence, the presence of Christ, the presence of his Spirit.* Doth not every beleevving receiver spirituallly enjoy the same at the Lords Table? There we shall have the Angells stand about us: doe not the Angells stand about us here in the receiving of this Sacrament? wee are sure there to have the Saints to accompany us: so likewise we have here. Lay all these together, and see if heaven bee not here rendered to us upon earth.

earth, a resemblance in the Sacrament to our state at the second comming of Christ.

The uses of the doctrine are these: the first use *1. Use.* is this, this commendeth unto us in the first place, the infinite goodnesse, and the infinite wisdom of God toward his children, that hee doth traine us up as it were by little and little, by certaine steps, and by certaine degrees to the full possession of that heavenly Kingdome, which shall bee bestowed upon us at Christs second comming. This is the wonderfull wisdom and the infinite goodnesse of God: wee know that the second comming of Christ it is a wonderful and glorious thing; we know that the knowledge, and the glory and joy, and happinesse, and fruition of God, that when we shall bee made partakers of in that happy estate, they are high points, matters of a very high straine, infinitely beyond the reach of a mortall man in this state of corruption; yet behold it is the infinite goodnesse of God, that hee will have us to be made partakers of these things; and it is the infinite wisdom of God to condescend to our capacitie, to our dull and shallow understanding; that whereas we could not receive all these things as they are in themselves all at once, he guides us, and leades us as it were by the hand by a little and a little, here a line, and there a line, here a little and there a little; here a precept and there a precept, carying us by certaine degrees from lower things to higher things, from smaller things to greater; from things more knowne, to things more unknowne, from nothing

to a little, from a little to much, and from much in the end to perfection; this is the great and the wonderfull wisdom of God towards us : understand there be three speciall ascents as a man would say, or three speciall degrees in the state of religion, whereby wee doe aspire to our perfection in Religion; the first ascent, or the first degree is the outward meanes of grace, the Word and the Sacraments. The second ascent or degree is the life of grace wrought in our hearts by this meanes. The third and the last ascent and degree is the perfection of glory that wee attaine unto at Christs comming; these bee the three ascents whereby we attaine perfection in Christ.

The first step and ascent is this, the outward meanes of grace, wee have the Word and the Sacraments, wee receive the Word and the Sacraments, wee conforme our selves to these outward duties: these be some degrees of perfection; yet they be but a very low degree, so low that many come to this degree, and yet never come to heaven, and yet they are very materiall, and so materiall, as that none ordinarily can come to heaven without these, this is the beginning of our Religion, this is as it were our A. B. C. as a man would say, and when we come to know these, we come to know a little, and to smatter a little about the matter of our perfection: these bee the first degree.

The second ascent is the life of grace which is wrought in the hearts of Gods children by these outward meanes effectuated, and seconded by the
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the Spirit of God within us; our new birth, faith, repentance, new obedience and humiliation, and such like; this is the life of grace wrought within us, these now bee somewhat a neerer degree to perfection, these be the next steps to it, now wee begin to seize upon Christ, to seize upon heaven, and to seize upon perfection: when wee have these graces, then we begin to have a feeling of Iesus Christ in our soules, this is as it were to spell perfection, and to spell Christ, and to spell heaven, for now wee doe not onely know the letters as we did in our A. B. C. but now we know how to put the letters and the syllables together, and how to make it up: in these very things, that wee doe beleieve here, that we hope here, that we love here, that we performe and obey God in here, in these very things we doe as it were spell Christ, and spell heaven, and spell perfection; yet we are not come to the reading of them.

There is a third ascent or degree in religion, and that is the state of perfection, when Iesus Christ at his second comming shall invest us, and put us into full possession of all that ever hee hath purchased for us, a matter that we are incapable of here in this world, therefore it is respited to be revealed at his second comming; and when once we come to be made partakers of that second comming, then we come to be ripe and perfect schollers, then we begin to throw away our bookes, to throw away the Word and the Sacraments, we have no further use of them, they shall then all cease; now wee have our lesson perfect,
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we can see Christ cleerly, we can read Christ easily, we can understand Christ fully, wee are ripe and perfect schollers; and that is the state that we are advanced unto when Christ shall come to judgement. A resemblance of this threefold estate was given unto us in the very frame of the Tabernacle, in the 25, 26, and 27. chapters of *Exodus*.

In the Tabernacle there were three divisions or roomes; there was first the Court, then there was the holy, and then the holiest of all, or the holy of holies: The Court that was for the people, as well as for the Priests; the holy, that was for the Priests onely to come to doe the service of the Lord in it; and the holiest of all, that was for the high Priest onely to come into, and that was but once a yeare; the first ascent, the outward meanes, the Word and the Sacraments, they are as the Court of the Tabernacle of God, there come the Priests, and the people, there all communicate together, many wicked and many ungodly and prophane persons, few in deed & in truth, yet making a shew of religion; all that while we are never the neerer to heaven; I, but when wee come to the second division, then we come to the holy; and that is when we are effectually called into the state of grace: and in this state it is, that we performe all Gods service that hee requires; as the Priests did in the holy: Here we pray, here we offer up our selves and our soules and our bodies, and all our spirituall sacrifices to God in Christ: here wee exercise the power and the life

life of grace that God indues us withall. There is yet a higher division, that is the holiest of all: and that is heaven, *Heb. 10.* there is our state of perfection, if so be that we stay in the Court, wee are never the better for the Tabernacle: but if so be that we proceed to the second division to goe to the holy, then we have true interest in the Tabernacle; so if we stay at the Word and the Sacraments, we are never the neerer to salvation. I, but if we have the life of grace in us, then we shall be sure to be made partakers of the holiest of all, the Kingdome of heaven. God might, if it had pleased him, bestow this perfection upon us without any such degrees, without any such risings or ascents; but God deales with man according to the reach and capacity of man, he deales with his creatures, according to the capacity of his creatures, and therefore it is the infinite wisdom of God, that we being so unable and so incapable of matters of heaven, that the Lord is pleased to raise us up by certaine degrees, till at last he hath brought us to be perfect men and women in Iesus Christ: let us see and discern the wisdom of God in it, and let us admire it, and let us submit our selves to it. Every man would desire to come to the holiest of all, and then they think all would be safe with them. Looke not to it without good cause, for before thou comest to the holiest of all, thou must come to the holy, before thou comest to the holy, thou must come to the Porch; before thou comest to heaven thou must have the life of grace in thy heart, and before thou have

the life of grace in thy heart, thou must make a conscionable use of the Word and the Sacraments, and whosoever thinkes to come to heaven without the conscionable use of these, he doth not use the meanes to come thither : And therefore let us submit our selves to the wisdom of God in this case; and therefore let us try and examine our estate, how farre we have proceeded in this state; and therefore let us examine our selves whether wee bee them onely that can know our letters, or spell, or reade.

27th.

A second use that we are to make of this point is this, this sheweth us what we are to esteeme of the Word and Sacraments, and indeed of the graces that we attaine unto in this life: why, we are to esteeme of them as good, and as comfortable things, not as the matter and substance of our salvation, but as helps and meanes to saluatiō, nor faith, nor repentance, they are but onely meanes to helpe us to heaven; not the Word and the Sacraments, as *Iohn* saith of himselfe, *Ioh. 3. 8.* *He was not that light, but he was sent to beare witnesse of Christ.* The Word and the Sacraments they are not the salvation that we looke to have, but they are tendered to us of God, to beare witnesse of that perfection, to beare witnesse of Christ, and to beare witnesse of heaven: and therefore this should serve to reprove those that doe foolishly and vainly & presumptuously boast of their outward estate, because they live in the visible Church, as though they should surely goe to heaven; many will conclude, if they can come
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to Church, heare the Word, and receive the Sacraments that they are in a good estate, that is not the matter though it be a meanes to helpe us forward to heaven, yet they are not the substance of our salvation.

Whosoever they are that doe presume upon this meanes, doe but shew me any one thing in the Word and the sacraments in the outward meanes of grace whatsoever, and I will shew thee a Reprobate that hath had the very same thing that thou hast had, and lieth scorching in hell at this day: they have heard the Word, and received the Sacraments. The Pharisee paid tithes and fasted twice a weeke, and yet a cursed firebrand of hell, and therefore let no man thinke the better of themselves for this, without thou canst come to see what benefit thou hast made of those, unlesse thou canst come to see that the life of grace is wrought in thy heart by these meanes: as for example, if so be that a man have clothes heated at the fire for him, if they be never so warme, and they put upon his body, yet it is not the warmnesse of the clothes that he shall live by, but the warmnesse of his body; so ought we having the Word and the Sacraments, and they being powerfull, yet they shall not profit us without we have grace in our hearts. It is not the Wine and the Sacraments that shall save us, it is not our clothes but our bodies that shall warme us, without we have this grace we shall not be the neerer to life.

Secondly, I shewed you that the things them-

selves they are not the substance of our salvation, not our faith, nor our repentance, but a meanes of our salvation. *1 John 3. 2.* We know that we are the sonnes of God, but we know not what we shall be; a strange thing, we are here already the sonnes of God, this we know, but we know not what wee shall be; as who should say, that the state of Gods children in heaven doth so farre exceed all the state of grace here, though they know this, yet they doe not know that: therefore rest not in thy faith as it is in it selfe, but rest upon God, that promiseth to justifie thee by faith; God set his love upon us, God adopted us, yet that is nothing. There is a sweet proportion between the life of grace here, and the state of glory hereafter; and to say the truth they doe agree in this, the substance of the truth is one and the same, so farre forth as we are capable of them, here in this world; but yet in circumstance they differ, but in substance they are the same: first, the persons they are the same, they that are made partakers of the state of grace here, shall be sure to be made partakers of the state of glory hereafter; all that are partakers of heaven, shall be made partakers of grace here also, the objects, and things, the same God, the same Christ, the same blessed things that we doe enjoy.

And lastly, the right is the same; all the right that we have to grace in this life, all the glory that wee shall have in the world to come, is through the mediation of the Lord Iesus Christ, Christ Iesus yesterday and to day, and the same
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for ever; Christ Iesus in the state of grace, and in the state of glory; but yet there is difference betweene them, they differ in circumstance of grace; grace is managed here upon earth, and glory in heaven: againe, there is difference in the time, matters of grace they are managed onely for a time, for the present dispensation of this life; matters of glory they last for ever: againe, they differ in the manner, because matters of glory are apprehended here by faith, and then they shall be apprehended by sight and appearance; we beleewe now onely, we then shall see that which now we doe beleewe. Lastly, there is difference in the measure, and in the degree; grace, I must needs say, it is some beginning of glory, but it comes farre short of glory, it is nothing to glory; now wee are in part, then we shall be perfect; then we shall know as we are knowne; now we see but darkly, saith the Apostle, 1 Cor. 13. but then we shall see face to face: great difference in regard of the degree and measure, here wee have them onely in part, there we shall have them in full; here wee have them onely in a darke glasse, as a man would say, but there we shall have them in a cleare glasse: That speech there of the Queene of *Sheba*, 1 King. 10. 7. may very fitly be compared to this: the Queene of *Sheba* had heard of the wisdom of *Salomon*, she made a journey, and came to see it, and when she had seene it, shee gave this report, Well, I have heard a great report of thee, but I have not heard the halfe of that which now I see; there was a great deale more than that beheld; our

that she heard of: And so likewise may wee say concerning the state of grace and the state of glory, We know a great many things that God hath treasured up in heaven for those that doe beleewe in him, as glory, happinesse, and blessednesse: when we come there we shall utterly disclaime all those kindes of knowledge; I, wee shall behold a thousand times more than ever we knew of these things before.

2 *Use.*

Another use of the point is this: This should teach us that the fruits of the Sacrament, howsoever the Sacrament it selfe, and the outward means doth not last for ever, yet the fruit of them lasteth for ever: we shall have the fruit and benefit of the conscionable receiving of the sacrament, whē we shall come to judgment, they shal vanish, the prophesying shall cease, but love shall never cease; that which is imperfect shall bee done away, but that which is perfect that shall stand for ever: the Word and the Sacraments they shall cease in regard of their being, but in regard of the benefit and fruit that we receive by them, that shall never cease.

1 Pet. 1. 24. This is the word that we doe preach unto you: there the Apostle shewes plainly, that howsoever we perish, and all things else perish, yet the benefit of the Word, and the comfort that we receive by the Word, it shall not perish, but it shall last for ever; it is an immortall seed; *Mary hath chosen the better part, that shall never be taken from her;* holinesse in Iesus Christ shall bee taken from her, the preaching of Iesus Christ shall bee taken

taken from her, but the benefit of the preaching of Iesus Christ shall never bee taken from her, it shall last for ever to all eternity; if shee get life wrought in her heart by the powerfull preaching of the Word, that shall never dye.

The last Use: this serves for instruction: it ^{3 Use.} should stirre us up, that seeing it is so that these outward meanes of holinesse, and inward graces, they be serviceable meanes of the fitting of us against the day of Christ, therefore every one of us should labour to performe these duties, so as to make this our reach, making this our ayme, that wee may bee fitted to the comming of the Lord Iesus Christ: and because that the day of our death is partly a beginning of the Lords comming to us in particular, therefore let us labour still so to pray, as that wee should dye presently, still so to heare the Word and receive the Sacraments, as though thou shouldest dye presently: when we come to heare the Word, do not think of the Word as it is the word of a mortall man, but as Christ saith, heare it as the word that shall judge thee at the last, *John 6.* and therefore heare it, and hearken unto it, and consider of it reverently as thou oughtest to doe, as thou shouldest be judged by it as the last day: and so likewise in the receiving of the sacrament. Oh if we would consider with our selves, when we come to lye upon our death-bed we shall have need of comfort, if we had never so much comfort and grace at the day of death, and at the day of judgement, wee shall have need of all; there is no comfort to bee had

had but by our faith and repentance, and gracious courses that we have walked in in the time of our life, and in the time of our death: therefore let us looke to these things, still let us labour to perform them in our daily conversation, that so wee may be fitted for Christs particular comming to us, or else his generall comming to the whole world. You have heard of the foolish Virgins: get it in time, have it alwayes burning, and then we shall be sure: specially make use of the receiving of the Sacrament of the Lords Supper: this should teach us in the receiving of the Sacrament of the Lords Supper; we should so addresse our selves, and so cary our selves every way, and so goe away with such hearts, and having such meditations in them, as that we may be fitted every way for the comming of the Lord Iesus Christ: Oh that our hearts were so fitted, oh how reverently would we cary our selves in the practice of it; with what conscience would we performe it, to glorifie God, and to please God, with what singlenesse of heart? We know that when Christ shall come to judgement there shall bee no hiding of any thing, but every thing shall bee naked before him, and there will bee no smothering up of any thing. He that hath best profited by receiving of the Sacrament of the Lords Supper, whosoever he bee that is thereby best fitted to the comming of the Lord Iesus Christ to judgment, he desires it more earnestly, waits for it more diligently, rejoyces in it more cheerfully, and hastens to it more willingly and more comfortably. Oh when a man hath

hath beene at the Lords Table, and there hath found and felt the sweet communion of Gods blessed Spirit in his hart, assuring him by his spirit within him, assuring him that his sinnes are forgiven him, assuring him that now he is fully and perfectly reconciled to God: when he can enjoy this communion with Iesus Christ, then he may goe home to his closet and say, Oh now Lord Iesus come quickly, now thy servant is in some poore measure ready and fitted. Oh there is a worthy, and a profitable, and a ready Communicant. This profit is to be found in this sacrament by the conscionable using of it; here God tenders it, and it is to be found of us, and therefore let us not deprive our selves of such a gracious and precious blessing that here is: if we will submit our selves to the gracious ordinance of God, wee may be made partakers of it: the time will come that thou whosoever thou art that art negligent in coming to it, or unprofitable in the participation of the Sacrament of the Lords Supper, the time will come when thou comcest to lye upon thy death-bed, especially when thou comcest to judgment, then thou wilt rue this folly of thine with unspeakable woe and misery: I, then you shall cry out, and shame your owne soules and your owne bodies, because you have not beene profitable participators in this Sacrament, and profitably performed it, to the comfort of your owne soules.

The end of the one and twentieth Lecture.

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The Two
AND TWENTIETH
LECTVRE VPON THE
SACRAMENT OF THE
LORDS SVPPER.

WEE are still to continue in the Argument of the Lords Supper, for our preparation against the next Sabbath day, when we purpose, God willing, to be made partakers of this Sacrament. Wee have gone over many names and titles that are given to the Sacrament of the Lords Supper, which very fitly and lively expresse the nature of it: some of which names common to the whole action, some to the severall parts of it; we have already reckoned up five names or titles that are all common to the whole action; as namely, the Lords Supper, the Table of the Lord, the Communion of the body and blood of Christ, the New Testament in his blood, and the memoriall of Christs

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death:

death : I might adde to these some other names, that are common also to the whole action, as namely, the Eucharist, the Christian Passeeover, a Love-feast, and such like ; for such names and titles are applyed to this Sacrament by many of the Ancients, and approved by some later Divines ; and that not unaptly, nor without some probable warrant out of Gods word: But yet because I doe not finde in the Scripture that any of these names or titles are expressly and directly affirmed of this Sacrament, I will passe them by ; and now proceed to the second sort of names, that are more proper to the severall parts of this Sacrament : For whereas the Sacrament of the Lords Supper consists of two parts, the bread and the cup ; the Scripture by the Figure Synecdoche, putting a part for the whole, doth sometime comprehend this whole Sacrament under the name of bread, and sometime under the name of the cup: I will give you an instance in both: And first so begin with the bread ; looke into *Act. 2. 42.* and there you shall finde this Sacrament called the breaking of bread ; and that is the Scripture that God willing we will treat upon for this argument. *Acts 2. 42. And they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayers.* All the contents of this verse doe in some sort concerne the matter of the Lords Supper ; for not onely the breaking of bread, but the Apostles doctrine, and fellowship, and prayers, are matters of necessary use, in and for the right receiving of this Sacrament ; and therefore let us
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take this verse wholly as it lyes before us. This verse and the next immediately going before, set forth the gracious and happy successe of that excellent Sermon that *Peter* made, after the sending downe of the visible gifts of the Holy Ghost on him and the rest of the Apostles: The sending downe of the gifts of the Holy Ghost is shewed in the 1. 2. and 3. verses: the power and effect of them is shewed partly in all the Apostles, all being filled with the Holy Ghost, verse 4. to 13. specially in *Peter*, who made a pithy, piercing, and powerfull Sermon on that occasion, verse 14. to 40. The successe of which Sermon is partly touched verse 37. where it is said, that they that heard it were pricked in their hearts, and said unto *Peter* and the rest of the Apostles, Men and brethren, what shall we doe? and it is more enlarged in many particulars from the 43. verse to the end of the Chapter. But the summe of all is briefly comprised in this verse and the next going before: in the verse before it is shewed how the Church was thereby encreased: in this verse it is shewed how that they being encreased were afterward employed: their encrease is there called their *adding to the Church*: for though *Church* be not exprest in the originall, yet it is to be understood; as in the 47. verse, and the Lord added to the Church, &c. their encrease is their adding to the Church: here is their encrease; And this is set forth partly by their number; partly by the meanes of their adding. Their number, three thousand soules; a plentifull harvest of so little seed; three thousand soules at one

Sermon ! The barrenesse of our times is such as we may make three thousand Sermons, and haply not winne three soules ; but the fruitfulnessse of those times were such, that *Peter* at one Sermon did winne three thousand soules : this was the glory, and prime and first fruits of the visible gifts of the Holy Ghost. The meanes whereby they were gathered to the Church, and admitted to bee of the Church, are set downe in these words, *and they that gladly received his word*; there is the means of their gathering : *and were baptized* ; there is the meanes of their admission : *Peter* he preached, and many heard him, and so many as gladly received the word were baptized, and thus they were added to the Church : now being thus encreast, in this verse it is shewed how they were afterward imployed ; *they continued in the Apostles doctrine, &c.* they went on as they beganne ; they beganne religiously, and they went on religiously : they had the Apostles doctrine, and were called by it ; *and they continued in the Apostles doctrine, &c.* The reach of the Holy Ghost here is this, to commend to us the religious practice of religious professors ; and so to set before us the right forme of a true visible Church, and he sets it downe in these few words most pithily and most plainly, that this example of this primitive Church might be a president and direction to all succeeding Churches to continue to the worlds end.

The parts of the verse are two ; first, the duties they did performe ; secondly, their carriage in performance of them. The duties are in number
four ;

four; Apostles doctrine, fellowship, breaking of bread, and prayer: These duties though they be in number but four, yet they are of that nature as whereunto we may reduce all other Christian duties whatsoever; so that when it is said here, that they performed these four, it is intended that they were carefull also of all other duties belonging to their profession; but in these they laboured especially, as those that were the chiefe and heads of all the rest.

First, the Apostles doctrine, that is, the word of God, and doctrine of salvation that the Apostle preached unto them; Indeed it is the doctrine of Iesus Christ himselfe: Yet it is called the Apostles, because they were the messengers and ministers of it: no other teachers would they acknowledge but the Apostles onely; nor receive no other doctrine but that which they taught them. They had not the whole doctrine of the Apostles as yet revealed to them, for most of them were but newly converted; how could they continue in it then? The meaning is, that that which they had learned, every one more or lesse did faithfully continue, and remaine stedfast in.

Second duty is fellowship: the word in the original signifies communion, for which cause some understand it of the Lords Supper; but yet because, first, the word is never so used elsewhere in Scripture without addition, (with addition it is, as in 1 Cor. 10. 16. *the communion of the blood of Christ, &c.*) and secondly, because the Lords Supper is significantly exprest in the next words, *breaking*

king of bread: therefore I rather understand it according to our translation, *fellowship*; that is, mutuall communion and participation in all duties and offices of Christian love and concord one toward another; whereof three particulars are specified in the verses following, verse 44, 45, and 46, *they had all things* (that is, all worldly goods) *common*: those that had any, communicating freely to the use of those that had none; here was Christian fellowship indeed, they laid all their goods and possessions together, and made a common stocke for the maintenance of the whole Church; and secondly, vers. 36. *they continued together daily with one accord in the Temple*; here is Christian fellowship, to consent and joyne all together as one man in Gods worship: thirdly, *and breaking bread at home*; here is Christian fellowship, not onely in Gods Temple, but even at their own private houses; not only at the Lords Table, but at their owne ordinary meales, they met lovingly together, and dranke together, and were Christianly merry together; for so are the words, *with gladnesse of heart*.

Thirdly, breaking of bread: the phrase doth sometime, and indeed most properly, signifie the receiving of their naturall and daily food; as in *Luke 24.35.* compared with verse 30; and there is good reason for that phrase, because bread is the staffe of our life, and the chiefe of all our food; therefore all our food is usually and fitly comprehended under the name of bread, and breaking of bread; a matter specially in use among the
lowes;

Iewes, for they made their bread into Cakes of thinne Loaves, and so they might, and ordinarily did breake them with their hands, they were not so thick or tough that they needed any knives to cut them; and from this their ordinary practice is the phrase borrowed, and applyed to the receiuing of their spirituall food in the Lords Supper, and that very fitly and significantly, there being a breaking of bread after a speciall manner: The bread there broken is a speciall bread, that is to say, separate for a speciall use, and a speciall breaking of bread, being a lively and teaching signe of the breaking of Christs body, and so it is called too, *Act. 20. 7. And the first day of the weeke the Disciples being come together for to breake bread, Paul preached unto them*; where it is meant of the Sacrament of the Lords Supper: and that it is so meant here, it appeares to be cleare, because of the other religious duties that it is sorted withall, for they would not put in the receiving of their naturall food amongst these things: and againe, that is put in afterward in *46. vers.* and hee calls it their breaking of bread at home in opposition to this. Neither yet is it to be understood, that because one part of the Sacrament is here onely named, that is, breaking of bread; that therefore they were denyed the other, that is, drinking the wine, as the Papists would beare us in hand, but a part is put for the whole; the naming of one part in right reason, certainly presupposing they had the other; as we see in *46 vers.* in the receiving of their naturall food, onely bread, no drinke is na-

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med; and so it will follow by the Papists rule, that they had no drinke at home neither; a grosse inference; but if it bee ingenuously and understandingly considered, wee cannot but conceive the drinke too, and that the naming of the one doth certainly presuppose the other too: specially being things so usually and naturally joyned together; so it is likewise in the sacrament, the naming of the bread doth certainly presuppose the wine.

Fourthly, prayers which is specially to bee understood of publike prayers; no doubt but everie one had their private devotions and prayers, for many of their owne private and particular necessities, and no doubt but they were frequent in them too; but yet the other three being publique and common duties, this is to be presumed to be so too, and indeed it is the speciall reach of the Euangelist here, to shew their care in publike and common exercises; here are the duties which they did performe, which is the first part of the verse.

The second part is their cariage in the performance of these duties, they continued in them: our translation comes farre short of the force of the Originall, for that signifies not onely that they continued in them, (though that be a great commendation) but that they continued in them with much diligence, and with strong patience; they did not (as many of us doe) intermit them at their owne pleasures, and use them as their owne ease or worldly businessse would give them leave; but they continued with
much

much diligēce, al other things laid by to give way to these exercises, in their season. Nor yet were they dismayed with the scoffes and reproaches of the world, nor with the opposition of Sathan, (as no doubt they had verie many) but strongly and patiently went through them all, and still continued their godly courses: This is the fulnesse of their cōmendation; the duties themselves are excellent duties, and their carriage in them is as excellent. Good exercises sleightly performed are not praise-worthy, no not amongst men; but such excellent duties as these, *The Apostles doctrine, &c.* so excellently carried as they are here, continuing in them, these have praise, and that of God. Lay al these together, and see what a comfortable spectacle here is in these Christians to a religious beholder: They had the Apostles doctrine, there is their faith and knowledge; They had fellowship amongst them, there is their love and obedience; They had breaking of bread, there is their remembrance of the death of Christ; They had prayers, there is their zeale and devotion; and they continued in all these, here is their constancy and perseverance. First, they had the Apostles Doctrine, that is the ground and substance of their religion. Secondly, Fellowship, that is the fruit and life of their religion. Thirdly, Breaking of bread, that is the scale and bond of their religion. Fourthly, Prayers, that is the sinews and strength of their religion. And lastly, They continued in all these, that is the grace and beauty of their religion. It being the reach of the Holy

Ghost to set before us (as I shewed before) the right forme of a true visible Church in these professors: We may see here what a glorious forme of a true visible Church is here presented unto us. So much of the reach of the Holy Ghost, and of the parts and meaning of these words.

Now we will proceed to the observations, and the first is from the reach of the place: And first, in that the Holy Ghost doth here set forth these religious Professors unto us by their practice of religious duties; hence the observation is this, namely, that it is or must bee the practice of all true Professors of religion to be daily conversant in the exercises of religion, both in the duties of the first and second Table, piety towards God, & love towards men; both these are here specified; The Apostles Doctrine, breaking of bread, and prayer, and their continuance therein are duties of the first Table; Fellowship or Christian love, and continuance therein, are duties of the second Table. The whole tenure of the Booke of GOD, both in the old and new Testament tends directly to the prooffe of this Doctrine. I will cull out some few, and first I will give you a place or two for the generall; of all duties together, both of the first and second Table; and then I will come to the particulars.

First, for the generall: *Matth. 28. 19, 20. Go therefore, and teach all Nations, baptizing them in the name of the Father, the Sonne, and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, &c.* In the 19. verse there is their com-

commission to plant Churches throughout the world; and how must they plant them? by teaching and baptizing; and how are these Churches to cary themselves after they are thus planted? verse 20. they must observe and doe all those things that the Lord Iesus commanded his Apostles: now Christ Iesus he is a perfect Law-giver, an exact Teacher; instructing his Apostles no doubt in all duties both of the first and second Table; and therefore all that professe to be of the Church, must bee daily conversant in the practice of all good duties, both towards God, and toward men: *Tit. 2. 11, 12. The grace of God that bringeth salvation to all men hath appeared; and teacheth us that wee should deny ungodlinesse and worldly lusts, and that wee should live soberly, and righteously, and godly in this present world:* The saving grace of God is here compared to a Schoole-master or Teacher, and consequently professors thereof to Schollers: now what is the lesson that this Master teacheth to all these Schollers? *To deny ungodlinesse and worldly lusts, and to live soberly, and righteously, and godly:* that is, to abstaine from every sinne, and to doe every good duty to God, and men, and our selves, all the duties both of the first and second Table. *Philip. 4. 8, 9. Furthermore brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertaine to love, whatsoever things are of good report, if there bee any vertue or any praise, thinke on these things; which yee have both learned, and received, and heard, and seen*

in me, these things do, and the God of peace shall be with you. These Philippians were much furthered in the profession of the Gospell by Pauls ministry; many heavenly lessons had they received from him by word, writing, and example; and this is the last of all his exhortations in this Epistle, as containing the summe of all the rest; and here he reckons up all sorts of good duties; *Whatsoever things are true, &c.* and he presseth his exhortation with a serious obtestation, *If there be any vertue, or if there be any praise, thinke on these things:* as if hee should say, You professe the things that are true, thinke on the things that are true, and doe them, *and the God of peace shall be with you:* you professe the things that be honest, thinke on the things that be honest, and doe them, *and the God of peace shall be with you:* you professe the things that are just; thinke on the things that are just, and doe them, *and the God of peace shall be with you:* you professe the things that are pure; thinke on these things, and doe them, *and the God of peace shall be with you:* you professe love; thinke on love, and practise love, *and the God of peace shall be with you:* you profess things of good report; thinke on them, and doe them, *and the God of peace shall be with you:* if ever you looke for peace with God, see that you thinke on, & do the good things that you professe: ye professe religiously; thinke and doe religiously, and certainly the God of peace will be with you. Here is a most serious exhortation as any is in the Booke of God: that is for the generall. Now for the severall duties of the first
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and second table : and first of the first table; in the 1 *Thess.* 5. 16. to 21. *Rejoyce evermore; pray continually; In all things give thanks; quench not the spirit; despise not prophesying.* Ioy in God; prayer; thanks; cherishing the spirit and good motions; embracing the Word that Gods Prophets and Ministers bring unto us: these and such like, are duties of the first Table which wee must be exercised in.

And so for the second table, *Tit.* 3. 8. this is a true saying, and these things I will that thou shouldst affirme, that they which have beleevd in God, might bee carefull to shew forth good workes: as many as beleeve, as many as professe the faith of Christ Iesus, must be carefull to shew forth all good duties that are profitable to men; which specially are those of the second Table: if we take a view of all true professors that are approved in Scripture; we shall find them all wel experienced in the practice of the duties of both tables: it is true they had their failings, but yet this was the ordinary bent of all their courses.

The reasons why we must doe thus? there are many reasons.

The first reason is this: because the practice of these duties is the grace of our profession: the grace of all morall vertues consists in the actions of vertue; and the grace of every trade consists not so much in the knowledge of the trade, as in the well managing of that trade: our Christian profession is a vertue and a trade: a spirituall vertue and a heavenly trade, therefore the grace
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of it stands in our well managing of it, by the practice of all religious duties; godly carriage in servants, the meanest that professe religion, and consequently in all, doth adorne and beautifie and grace the doctrine of God our Saviour, *Tit. 2. 10.* not that wee can adde any grace to religion in it selfe; no, in it selfe, and of it selfe it is most gracious; so that it need not, nor cannot, receive any grace from our doing; but that thereby we grace it before men, our friends that like us the better for it; and our enemies that are put to shame and silence by it; yea and oft-times are forced to speake well of our Religion for our practice; and we also procure a more reverent estimation of our profession generally in the world: When we take this holy profession upon us, it graceth us; and when we practice hereby answerable to this holy profession, we grace it; therefore this wee must doe.

Secondly, this is the life of our faith: it can live no longer then it is exercised in good duties; as *Rachel, Gen. 39. 1.* said to *Iacob*, Give me children or else I dye: so likewise faith faith to the soule of a Christian, give me children, let mee bring forth fruits of piety towards God, and charity towards man; else I dye and have no life in me. The Apostle faith as much, *Iames 2. 26.* Faith without works is dead: and *Revel. 3. 1.* God tells the Church of *Sardis*, That she had a name to live, but was dead; because her practice was not answerable to her profession, *vers. 2.* her faith and religion was ready to die, how so? *I have not found thy workes per-*
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fect before God; there was a great failing in the practice of Religion; when good exercises dye amongst us, faith dies amongst us; when they decay within us, faith decays, it lyes a bleeding: but when they are well practised, that faith worketh by love, that is, both to God and man, then our faith lives and thrives within us: therefore we must practise good duties both to God and men, else faith cannot live within us.

Thirdly, it is the end of our calling: *1 Thess. 4. 7. For God hath not called us unto uncleannesse, but unto holinesse;* that is, to the practise of holy and religious duties: when a man is called of purpose to doe a worke, shall hee come, and not doe that which he is called to, and come for, this were a shamefull and a senselesse thing: either let him not come when he is called, or when he is come, let him doe that which hee is called unto. The maine matter that Christians are called unto is holinesse, therefore if wee doe not practise holy and religious duties, wee goe quite beside the marke, and to the profession we aime at.

Fourthly, it is one maine condition that is intended on our part, when wee are first admitted to the profession of Christianitie; it is so requited by God, *2 Tim. 2. 19. The Lord knoweth who are his, and let every one that calleth on the name of Christ depart from iniquity:* And it is so undertaken by us in baptisme, that we will renounce the world, the flesh, and the Devill, and become dutifull Children unto God in the practise of all holy duties which he requires: This then being our condi-

tion in Christianity, therefore we must practise it or else we shall never come to heaven.

Lastly, God scornes and hates all Professors of his name, that will not obey his will, hee utterly renounceth them and their profession to be none of his; so he doth here in this world, and so he will doe hereafter: so hee doth here, as wee may see, *Psal. 50. 16. But unto the wicked saith God, what hast thou to doe, to declare mine ordinances, that thou shouldest take my covenant in thy mouth? Lay this to heart, and see if God say not thus to every one of us here present, What hast thou to doe to come into my house, and to professe my name, seeing thou wilt not obey my will, but hatest to be reformed? And so he will scorne and deny them hereafter, Matth. 7. 23. Then will I professe to them, I never knew you, depart from me, you that worke iniquity;* though they professe never so much, yet if their practise bee not answerable, God will scorne and hate and renounce them here, and so he will doe hereafter.

The Vses are these: First, this serves for matter of reproofe, of divers sorts, indeed of all sorts: For who is there here among us, yea what professor living upon the earth, that is not rightly taxed and reprov'd for the breach of this doctrine? what professing man or woman in the world, can say, My heart is cleane in this kinde? Every one is faulty, some more, some lesse: let our owne courtes be our owne accusers: The whole Land professeth Gods Religion, as being a nationall Church; but how few be there in the whole land, that are daily conversant in the exercises of Religion?

gion? either they doe not performe them at all, or else if they doe them, yet they doe not make conscience of them; but they doe them overly, and for fashion: at least, they doe not make it their daily and continuall practice; but onely now and then when they list themselves: Who is zealous for the Lord of Hosts? Who stands up to maintaine the cause of the common good? but every man is for his owne good: nay, who is it that is sincerely earnest for the saving of his own soule? We know that the word of God is scarce in many places, in all places it is little set by; Christian fellowship is banisht from amongst us; the Sacraments much abused; publike prayers condemned of some, contemned of others; and by some turned into meere babling: The field of this land hath beene plentifully sowne with the seed of Gods word, but where are the fruits? Thistles, and thornes, and weeds, great store; sinnes and corruptions, and oathes, without number: ignorance, prophanenesse, oathes, blasphemies, oppressions, deceit, and all manner of evill reignes and rules amongst us; but good fruits are verie few, or none at all: every one of you knows this to be too true; & if you were asked in your consciences, you would acknowledge and say as much your selves. Then marvell not, beloved, that the Lord is incens'd with anger against this Land; marvell not that so many judgments are inflicted on us; marvell not that such great floods of waters doe now make havocke of the commodities of the earth, the corne and the grasse; marvell not

at this; but rather marvel that the Lord shews not forth his wrath upon us to the utmost, and that he that hath most justly drowned our grasse and corn with floods of waters, hath not also poured forth the floods of his everlasting wrath, and drowned us soules and bodies in hell. There is just cause for all this; for the Lord hath made choice of this Land as his owne Vineyard, as it is in *Esay* 5. and hath planted it with the best plants, and hath digged it, &c. and looked for grapes, that is, godly and religious duties; but we have brought forth wilde grapes, sinnes and rebellions, and abominations of all sorts; but no pleasing fruits unto God. To come nearer; this City professeth as well as any City in the world, I may safely speake it; none professeth a more holy and sound Religion, nor would seeme to be more forward in it; but where is the life and practice of Religion? Is it in our Churches? there indeed it should bee; but is it there? wee tender indeed oft-times our bodies there, when our mindes are abroad on the world, or here set upon some present vanity. Is it then in our houses? the hard dealing of masters to their servants; the nice education of children in wantonnesse and idlenesse, without Gods feare, and without any ordinary calling, too too common through this whole City, and the children of our greatest Citizens rue it daily; and our neglect of private catechizing and prayer, witnesseth against us, that it is not in our houses: If it bee not in Gods house, nor in our owne houses, is it then in our shops and ware-houses; indeed there it is
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most needfull, but there it is least used. Lying, and swearing, and deceiving, and over-reaching is there more gainfull to us, and therefore are the more practised. Is it then in the streets? no, they are very stages of naughtines and vanity. A thousand baits are there to allure our eyes and eares to some evill or other, not one to goodnesse: religious practices dare not shew their heads in our streets. If we looke into the City it is bad, if into the Suburbs it is worse; if we look into our selves, or wives, or our children, or our dyet, specially into our apparell; all these testifie against us, that we practise nothing lesse than the Religion wee professe.

I said before, no City in the world goes farther in profession than this City; I say now, No professing Citie in the world is of lesse or worse practice than this is: professing Cities, said I may, those that never profest Religion, *Sodom* and *Gommorrah*, we may compare with them; the pride, and fulnesse of bread, and idlenesse, and abominable filthinesse, and uncleannesse of this City, cries out in every corner for fire and brimstone to be poured downe from heaven upon us.

To come nearer to our selves; looke into our owne Parish and Congregation; I cannot but grieve, and am ashamed; that by my weake labours, and the labours of so many my good Brethren and assistants, so long continued in this place, so few are brought to be duly conversant in religious duties: One is given to the world, another to his pleasure, another to drinking, another to pertinesse, another envies at his brothers

prosperity, another is selfe-willed, another is a swearer, another a prophaner of the Sabbath, another thinks much of an houre or two spent in Gods service on the Lords day: all of us professe Religion, yet this is our irreligious practice: some of you happely make some conscience of the duties of the first Table, hearing, praying, and some other parts of Gods worship; but are not so conscionable of the second Table; either you neglect your ordinary calling, or are unjust in your dealing; an exception too common and too just against many great professors. On the other side, some are carefull of the duties of the second Table, they are just in their dealing, and will wrong no man wittingly; and so thinke that is Religion enough to be saved by. Oh my brethren, you are deceived on both sides; it is true that both these kinde of duties be good, but so as they be both practised together. *1 Iohn 3. 23. This is Gods commandement, that we beleeve in his Sonne, and love one another:* where all the duties of the first Table are commanded under the name of faith, and the second under the name of love; God commands both, and we must practise both: Thou that art carefull in the duties of Gods worship, if thou be not withall carefull in good duties towards thy selfe and men, thy faith shall never save thee: On the other side, thou that art carefull of good duties towards thy selfe and men, if thou be not withall carefull of the duties that belong to God, thy love shall never save thee.

Second Vse: It serves for tryall, it will bring every

every one of us to the true touchstone, whereby we may prove our profession to bee sound and good, we all profess Gods holy religion, if our hearts and lives be able to speake for us, that wee be duely conversant in the practice of holy and religious duties, we may boldly conclude, that we are true and sound professors: but if our practice be naught, this our profession is nothing worth to us; our Saviour himselfe sets the matter before us in those very termes, *Matth. 7. 24. 28.* If we heare Gods Word and doe it, we build upon a rocke, and whatsoever comes we shall surely be saved; but if we heare, and doe not, we build but upon the sand, we are foolish builders, wee and our building shall fall, and our fall shall be great, even downe to hell. And the like touchstone doth the Apostle bring us to, *Ephes. 4. 21. to 24.* Many learne Christ, but none learne Christ *as the truth is in Iesus*, that is to say, none are indued with any saving knowledge of Christ, but those that have put off the old man, and put on the new, that is to say, those that practice Christ Iesus, as wel as profess him.

Last use is for exhortation; let us therefore be as we seem to be, let us doe as we say, let us practise as we profess; *if ye know these things* saith our Saviour, *oh blessed are you if you doe them: If you live in the spirit* saith the Apostle, *then let us walke in the spirit.* The good things we know and profess let us meditate upon them, and doe them, and the God of peace shall be with us, with us here, and with us hereafter.

The end of the two and twentieth Lecture.



The Three
AND TWENTIETH
LECTVRE VPON THE
SACRAMENT OF THE
LORDS SVPPER.



Pon the occasion of our receiving the Sacrament of the Lords Supper the next Sabbath, we are now to turne aside from the Catechisme, to the matter of the Sacrament of the Lords Supper.

Act. 2. 42. They continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayer. The reason why we made choise of this Scripture for the matter of this sacrament, was because the Sacrament of the Lords Supper is here called by the name of the breaking of bread: that being the first thing wee entred upon, that is, the names and titles whereby this Sacrament is called: we shewed you that this, and the verse going before, contains the successe of the

sermon that *Peter* made immediately upon the coming downe of the visible gifts of the Holy Ghost. In the former verse he shewes how they were increased: In this verse, how they are employed; *They continued in the Apostles doctrine, &c.* We shewed the parts of this verse to be two: first the duties they were conversant in, *the Apostles doctrine, fellowship, breaking of bread, and prayer*: Secondly, the manner of performance of these duties, they continued in all these: of they did strongly and stoutly against all oppositions, and yet with all patience, goe on in the performance of these duties: One part of the reach of the holy Ghost in this place (I shewed you) was to commend unto us the religious practice of religious professors. Another part of his reach herein was to set forth unto us a true forme and patterne of a true visible Church. From the first of the reach of the holy Ghost in this place, we have observed this doctrine: That all that profess Religion, their life and practice must be answerable to their profession; they must be daily conversant in the practice of religious duties both of the first and second Table. Now we are to come to the other part of the reach; that is, that the holy Ghost sets before us the patterne and example of a true visible Church in these Christians; and that this is one part of his reach appears plainly by this, because he doth so precisely and exactly set downe and describe the carriage and behaviour of these Christians after their calling and gathering together; which he would not have done, but that hee had

had a purpose to set before us a true patterne of a visible Church; That these were a Church, it can be no question, for they are expressly so called, *vers. 47. the Lord added to the Church, &c.* And that they were a true Church, it is no question; for if there were ever any, this was one; the Apostles themselves being their teachers, and the people being so effectually called immediately after the sending downe of the visible gifts of the Holy Ghost. And that they were a visible Church, it is no question, because they made open profession of that Christian faith which they had received: and therefore this reach and drift of the place rightly considered, it is as if he should say, these Christians thus receiving the Word, and being thus baptized, as *vers. 41.* were now a true visible Church. And this is the state and condition that they were growne into and settled upon; *they continued in the Apostles doctrine, and fellowship, and breaking of bread, and prayer;* and so have a right forme of a true visible Church. For the better understanding of this point, we will first consider of the holy Ghost in taking this course; and then secondly, we will come to the instructions: First, let us consider the wisdom of the holy Ghost, in taking this course, and that we may discern in these two particulars; first in that hee thought it needfull, that there should be some exact pattern of a true visible Church extant in scripture, that all succeeding Churches were to be examined by and conformed unto; secondly, in that hee made choyce of this Church, as a most fit patterne for

that purpose. First we are to consider of the wisdom of the Holy Ghost, in that hee thought it needfull, that there should be some exact pattern of a true visible Church extant in Scripture, for all succeeding Churches to bee examined by and conformed unto: The Lord saw that it would be a matter of great consequence; he knew on the one side, that many congregations would pretend themselves to bee a true visible Church, when indeed they are not so; and on the other side, he saw that those which are true Churches indeed, would be called into question about their state, by their enemies slandering them, and traducing them as false Churches: And therefore he would have some absolute patterne of a true visible Church to be found in Scripture, whereby true beleivers might justifie themselves, and their owne standing; and convince all false Churches whatsoever: As a straight rule shewes both the crookednesse of that which is crooked, and the straightnesse of that which is straight; So a true patterne of a true visible Church, serves as well to discover the falshood of a false Church; as to confirme the truth of a true. The Lord knew that many Christians would be much offended at the manifold differences that from time to time would arise amongst professors, touching the state of a Church; and so stand in a maimering not knowing what Church to joyne themselves unto; and therefore for their sakes he thought it fit and needfull, that such a patterne should be set before us, as that we may be resolved which Churches wee may

may safely and boldly enter into, and stand in communion withall: And howsoever this also might bee and is sufficiently taught in the Scripture by certaine precepts, rules, and directions, yet one example and patterne doth more sensibly worke upon us, and swayes us more in our understanding, judgement, affections, and practice, than twenty precepts: examples are strong perswaders, and pregnant and lively teachers; and therefore here is the wisdom of God that hee doth thus furnish us with a true patterne of a true visible Church in Scripture: secondly, herein the wisdom of God doth also appeare, in that he makes choice of this present Church, as a most sensible and fit patterne for that purpose: for this was the first Church that ever was after Christs ascension, and the visible comming downe of the gifts of the Holy Ghost; and wee may call it the very prime of the Primitive Churches: and where shall wee have a fitter patterne of a true visible Church, than that which is fetcht from the first visible Church after our Saviours ascension. Vsuall Gods ordinances are best at the first institution, when they are fresh out of Gods hands, spick and span new as it were: In time when they come into mens handling they are degenerate and corrupted; but at the first when they come out of Gods handling, then they are most pure and sincere. Mariage is the ordinance of God; and the first mariage that ever was, was the best mariage that ever was; and that is the patterne that all other are to be examined and fashioned by; as our

Saviour sheweth, *Matth.* 19. 4. 5. the Lords Supper is Gods ordinance; and the first that ever was was the best that ever was; and that is the pattern which all other Suppers of the Lord are to be framed by; as the Apostle sheweth, *1 Cor.* 11. 23. So this being the first Church after Christs ascension, was in best case of all other Churches; and therefore that was a fit pattern for other Churches to be tryed and censured by. But some will except, and say, What, is this the best Church that ever was? What say you of the particular Churches that were soone after? as of the Church of Rome, and Corinth, and Ephesus, &c. I answer, they were goodly Churches, and had some more outward complement than this had; but they had no more for substance than this had; yea, they had many failings and corruptions that this as yet was free from. Others will except and say, But what say you of the Church when our Saviour himselfe lived and was personally present, and preached on earth: I answer, first, That even in respect of Christs owne personall presence, yet this is nothing inferiour to that; for now after the sending downe of the Holy Ghost hee is present with them by his Spirit; and this presence of his by his Spirit, is as effectuell for all saving purposes as his bodily presence was; as our Saviour shewes, *John* 14. 16, 17, 18. Secondly, I say, that setting only Christs personall presence aside, that was not comparable to this; for then the Church was not so thoroughly furnished with gifts as now it was; yea then the Apostles themselves had not
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received that fulnesse of power from on high as now they had. Take it thus, Christ Iesus by his life, and preaching, and miracles, did as it were plant the Church; Christ Iesus by his death and resurrection did as it were water the Church; Christ Iesus by his ascension and sending downe of the Holy Ghost, ripened his Church, and furnished it with all sufficient gifts, and brought it to perfection. Besides, that Church was onely a provincially Church, consisting of Iewes onely within Iudea, but this is a more generall Church, gathered out of all the Iewes and Proselytes of any nation under heaven, as verse 5. And indeed this Church is the wombe of all other Churches from thence to the end of the world; all of them issuing and proceeding out of this, as so many streames out of one fountaine. Rome pretends and challengeth it selfe to be the mother Church, but falsely: this, this is the true mother Church of all true visible Churches: And therefore as the proverb is in another case, *Ezek. 16. 44. As is the mother, so is her daughter*: so in this case, such as this Church is, that is the mother; such are all her daughters, such are all true visibly Churches: So we see the wisdom of the Holy Ghost, in setting downe this Church as a patterne to all true visible Churches whatsoever.

Now secondly wee are to proceed to the instruction that hence ariseth: The doctrine is this: In that the state of this Church is set before us as the patterne of true visible Churches, by this, that they continued in the Apostles doctrine, and fellowship,
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and breaking of bread, and prayer : Observe, that wheresoever the Word is truly preachd, the Sacraments rightly administred, and the duties of prayer to God, and love to our brethren religiously and conscionably practised, there is a true visible Church of God : I name the manner of performance, together with the duties, because it is said in the Text, they continued in them; which intends that not onely they had such duties, but also that they were duly and rightly practised; and the doctrine holds, and so is here meant reciprocally, that is to say, both wayes; as thus; first, wheresoever these duties are, there is a true visible Church; and secondly, wheresoever is a true visible Church, there are these duties. For prooffe of the first, that wheresoever these are there is a true visible Church, looke in the 10. of *John*, the 4. and 27. verses : in the fourth verse our Saviour saith, *Hee goeth before his sheepe, and they follow him, for they know his voice* : and in the 27. verse he saith, *My sheepe heare my voice, &c.* Christ goes before his sheepe, that is, in the use of his owne saving ordinances, the Word and Sacraments, leading them along thereby in the wayes of salvation: for by the voice of Christ there mentioned, is directly meant the Word preached; and under that the Sacraments are comprehensibly understood, which doe alwayes attend upon the Word, as the Seales upon the Writing. And the same voice of Christ commanding the exercises of prayer, and of love, doth consequently include them also : and when it is said in the 27. verse,

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They heare his voice, and follow him; there is set downe the practice of these duties: So then if one should aske us who are the sheepe of Christ, the answer is ready; *they that heare his voice, and follow him*: which is as much to say, If any aske which is the true visible Church? the answer is ready; there where is the ordinary use of the Word and Sacraments, and prayer, and love to the brethren: *Matth. 28. 19, 20. Goe teach, &c.* The businesse that there the Apostles are employed in, is the planting of visible Churches in the world; the meanes whereby they are to plant them, are teaching and baptizing; that is, the Word and the Sacraments: and what must they teach them, but to observe all that Christ commanded? now Christ had instructed them specially in prayer, teaching them what, and how to pray; and gave them also a speciall charge to love one another, as that being his owne speciall commandement, *John 15. 12.* therefore where these things are thus in use, as Christ commanded them, there is a true visible Church.

Secondly, wheresoever there is a true visible Church, there the word is truly preacht, the Sacraments rightly administred, and prayer to God, and love to our brethren religiously and conscientiously practised: I doe not say they are there in their height, but in some degree; I shall not need to prove this, for all the Churches commended to us in Scripture for true Churches, had these; as Corinth, Ephesus, and the rest, as might be proved either directly or by necessary consequent

in them all; no nor any instance in the Scripture to the contrary: so the doctrine is proved.

The Reasons are these: First, where these things are thus used, there is the promise of Christs speciall presence and blessing; *Matth. 18. 20. Where two or three are gathered together in my name, there am I in the midst of them*, saith our Saviour. What is it to be gathered together in his name? but to joyne together in the true use of his owne saving ordinances, in the Word, Sacraments, Prayer, Fellowship, and such holy duties? Therefore where these are, there is Christs saving presence and promises: now Christs saving promises are peculiar to the Church, he is the head, the Church is the body; the head hath no life to communicate to any but to its owne body, therefore there is Christs true Church. Now the Congregation there spoken of is a visible Congregation, as appears in the 17. and 18. verses; where he speaks of excommunication, and such like; therefore where these are, the Word truly preachd, Sacraments rightly administred, prayer to God, and love to the brethren, religiously and conscionably practised, there is a true visible Church. And this might further bee enlarged in every one of these particulars here mentioned; where the word is truly preachd, there is a promise of Christs presence and blessing, and so where the Sacraments are rightly administred; as we may see in *Matth. 28. 18, 19. Go teach all nations, baptizing them, &c. and loe I am with you alway untill the end of the world.* And so for prayer; the Lord hath promised his saving

saving presence and blessing to those that are conversant in religious prayer: *Matth. 18. 19. If two of you agree in earth upon any thing, whatsoever they shall desire, it shall be given them of my Father, &c.* And so for love to the brethrē, God hath promised his blessing to be there for ever where this love is, *Psalm 133.* the last verse: If God promise then his saving presence and blessing to every one of these in particular; then where all these meet together there is a promise of his saving presence and blessing much more; now Christs saving presence and blessing being peculiar to his Church, then where these are there is a true Church.

Secondly, where these duties are truly practised, there is true saving faith, at least in outward profession. Now what is a true visible Church, but a company of those that openly and joyntly profess the true saving faith; therefore where these are, there is a true visible Church: Let men profess what other Faith or Religion they will, though never so plausible a Religion, and never so zealously profess; yet only the profession of this Faith and Religion makes a true visible Church; yea, where these duties are practised, there is true saving faith indeed; at least in some, though not in all; for they are the meanes to beget and confirme faith; that is, the Word and Sacraments; and Gods blessing alwayes attends on the ordinary use of these means, to make them effectually to some for salvation: And there also are the speciall exercises of saving faith; prayer to God, and love to the Saints; and it cannot

be, at least charity forbids us to thinke otherwise, but that though many amongst them, yea most of them should bee Hypocrites, yet some performe those exercises in the truth and singlenesse of their harts, and so there is a true Church; if it should so fall out that all should be Hypocrites, yet professing and outwardly practising these duties, they are a true visible Church, in regard of the truth of the visibility of it. But because alwayes in such congregations there are by the blessing of God some true beleevers, therefore they are true Churches visible in regard of the truth of a Church among them. And I take it, this is the proper sense of the speech, when we speake of a true visible Church; that there be some true beleevers amongst them, that make profession of the saving faith, for whose cause they and others that joyne with them, are rightly called a true Church visible; and not onely a true visible Church: but that they are as truly a Church as they are truly visible.

Thirdly, there be the true and right causes of a true visible Church: as first, the efficient, God in the ministry of his word: *James 1. 18. Of his owne will begat he us by the word of truth.* Secondly, there is the materiall cause, *Saints by calling, 1 Cor. 1. 2.* Thirdly, there is the formall cause, their joynt and open profession in the use of Gods saving ordinances. Lastly, there is the finall cause; the glorifying of God in the embracing of his saving Faith and Religion: now where these causes are, it is impossible but there should bee a true Church;

Church; except the Lords owne labour bee in vaine, which cannot be.

Lastly, there be the true constituting parts of a true visible Church; there is Christ the head, as we shewed in the first reason; and there bee the members, Ministers and people; The Ministers preaching the Word, administering the Sacraments: instructing and perswading to the duties of prayer and love: And the people conscionably obeying and practizing those duties; therefore there is the whole body of a true visible Church.

The Uses:

First use is matter of reproofe of sundry Adversaries: first of those that oppose the first branch of the doctrine; Some congregations say they have these, and yet are no true visible Churches: but let them shew me any such Congregations, where these are in any true measure; and then let them shew mee any just cause why these should not be a true Church: They may be hereticall Churches, and yet true Churches; and they may be schismaticall Churches, and yet true Churches, except they overthrow the foundation; and if they overthrow the foundation, then the Word is not truly taught and received amongst them, nor any other of these duties religiously practised.

Secondly, it is for reproofe of those that oppose the other branch of the doctrine: Some Congregations say they are true visible Churches, and yet they have not these things: yes, they have them in some measure, more or lesse, or else

they are no true visible Churches: at least they have the Word truly preached amongst them, which doth inclusively comprehend the other duties. The state of a true Church is rightly to be weighed and considered, and accordingly these things may be affirmed of it. There is a beginning Church that hath the beginnings of these things: and there is a flourishing Church, and that hath all these things in some good beauty and perfection: and there is a Church in persecution, and that hath these things, yet with many oppositions and interruptions: there is a decaying or a dying Church, and that also hath these things though decaying and dying, as we may see in the Church of *Sardis*, *Rev.* 3. 1, 2, 3.

Thirdly, it reproves those that pretend themselves to be the true Church, and yet are destitute of these things. As the Popish Church, I mean the faction of the Pope and Cardinals and Jesuits, which challenge to themselves, to bee the onely, or at least the chiefe visible Church on earth; and yet are farre to seeke in the practice of these duties: For first; the Apostles doctrine that is amongst them, is mingled with mens traditions; and mastered by the Popes interpretation; and subdued unto the censure of their Church; and so upon the point, it is their owne doctrine, not the Apostles. Then for the Sacraments of God, they have them indeed, yet sorted with the Sacraments of men, and corrupted with many prophecies and superstitions; and foully stained with mens inventions. And concerning brotherly love
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and fellowship, herein they would seeme to excell all other; oh say they, wee are full of Almes, and good workes. And no marvell: For which of us would not give all he hath to the poore, if hee were thorowly perswaded that hee should merit heaven by it. But what is their practice of love? to get all to themselves: for looke in all places where Popery hath raigned, & tell me if they have not encrocht, upon the greatest, or upon the richest and fattest part of the Land; if they doe part with any thing, it is to uphold the Popes crowne, or the Iesuits faction. And if they did build hospitalls, or give almes, they did it with opinion of merit, which marres all to themselves; or to bee seene of men, and then they have their reward: happily the poore fare the better for it, but they themselves performe no true service to God in it; nor yet can receive no true comfort by it. So for prayer, many of them spend a great part of their time in prayer, but they pray to Saints, as well as to God; yea they doe not pray to God, but by the intercession of Saints: and all is done usually in an unknowne tongue, without understanding; they know not what they aske, and what comfort can they have in such prayers? So then howsoever they pretend, and say wee have the Church, wee have the Church; yet it is but as the Iewes said, The Temple of the Lord, the Temple of the Lord; when indeed they were destitute of the true worship of the Lord. I doubt not but that there live under that government, many true beleivers, that worship God in some measure in spirit and truth.

truth. But how that popish faction may be called a true visible Church, that I referre to the censure of this doctrine.

The second use is for application, to this present particular Church of *England* that we live in. First, here is matter of confirmation, that wee have a true visible Church, and that our standing in it, is warrantable, safe, and good; and if wee walke conscionably and uprightly therein, we are in the ready way to heaven; for to live in a true visible Church is not a thing so comfortable for it selfe, but for the greatnesse of the consequent, because if we are in a visible Church, and live accordingly, we are in the ordinary way to salvation, else not. Therefore it stands us much upon, to to looke well to our selves herein: if therefore any of us be scrupulous in our selves, or any other of our adversaries deny us to bee a true Church, or call us in question about it, here is a sure evidence to confirme and secure us in it; wee have through Gods mercy the Apostles doctrine amongst us truly preacht; the Sacraments rightly administred; the duties of prayer to God, and love to the brethren by many of us religiously and conscionably practised; therefore wee are a true visible Church. And this wee dare to hold out as a flag of defiance against all our opposites and slanderers, the Papists on the one side, and the Separatists on the other: let them say and doe their worst to disprove us in it; we doe not justifie any abuses or corruptions amongst us, God forbid we should; no, wee abhorre them, and mourne and groane

groane under the burthen of them, and pray to God against them; and use all the lawfull meanes so farre as in us lies, for the reformation of them. But for the true being of our Church, being impugned by our adversaries, we must iustifie Gods ordinances amongst us. I say therefore againe, and I speake it with confidence, and comfort, and glory to God, we have the Word truly preached, the Sacraments rightly administred; the duties of prayer to God, and love to the brethren in some good measure amongst us religiously and conscionably practised, therefore wee are a true visible Church.

The Papists lay hard at us, you the Church, say they! no, you are a company of heretiques, and no true Church. We answer, wee embrace the Apostles doctrine, the written word, wholly and onely; that, and nothing but that for matter of faith; and if this be heresie, we are content to bee called heretiques: and we say further with *Paul*, *Acts 24. 14.* *After the way that they call heresie, so worship we the God of our fathers:* wee beleeeve the Word of God, and all that is written in it, and desire to live by that rule; let these men call it heresie, or what they will, we know we worship God in it aright, therefore are no heretiques as they charge us to be.

The Separatists they charge us also that wee are no true Church; you a true Church, say they! no, you are a limme of Antichrist. An uncharitable speech and a heavy slander, and till it be substantially proved, the burthen of the slander lies

on themselves, and the Lord forgive them, or rebuke them for it : heare is our shield againe, to ward off this fiery dart too : if the Apostles doctrine, and fellowship, &c. be Antichristian, then let us be taken for limmes of Antichrist ; but if these be true Christian duties, then we that in the truth of our hearts labour the practice of these duties, are a true Christian Church. But say they you faile in many things, you have not the discipline of the Church, and therefore are no true Church. I answer, some discipline wee have, though not that which they pretend : But what then, if wee have not that discipline which they pretend, are wee therefore no true Church : by the same reason this Church here mentioned, may bee proved to bee no true Church neither : for the discipline which these men pretend, was not in use, nor in being, nor in name, when this Church was in this glorious beauty ; for as yet there were no deacons at all, as is plaine in Chapter 6 : and yet they are the first and most exceptionlesse Church-officers, next unto the Apostles that the Scripture speakes of : I but say they, the discipline which was presently after established, was to bee used in all other succeeding Churches for ever. I answer, it is true, that the same discipline that was established by the Apostles for all succeeding Churches, is to bee retained and used in them all : but that one and the same discipline in every particular is so established in the Word for all Churches, that rests to bee proved. I say in particular, for in the generall, we confesse
disci-

discipline, and wee have discipline, though not that particular which they urge; yea they must not onely prove that there is such a discipline in particular, but also that it is essentially or inseparably necessary to the true being of a true visible Church, else their argument against us is of no force at all, (You have not such a discipline, therefore no true Church.) Now, for our parts we doe acknowledge discipline necessary for the beauty and wel being of the Church; but not essentially or inseparably necessary to the truth and being of it; for if it were so, then Christ should be the head of divers Churches differing in essence and nature: and that this Church that had not this discipline did differ in essence and being from the succeeding Churches that had it; which is false and impious to affirme.

Secondly, it should teach us thankfulness to God, that we of this Nation which once sate in darknesse and in the shadow of death, that were first drowned in Paganisme, and after in Popery, that now we should have this great light shining amongst us; that we should have the Word and the Sacraments, and the duties of prayer to God, and love to the brethren in some measure conscientiously and religiously practised amongst us; this we are to be thankfull to God for; wee doe not justifie any corruption that is amongst us, they are our owne; but these good things are Gods, and therefore hee is to have praise and thanks for them.

Thirdly, it should teach us to live and rest in

the communion of this Church; harken not to whisperers and seducers that would entice you from us, and say, Come to this Church, goe to that Church, &c. they are like unto those that our Saviour forewarns us of in these last times, *Mat. 24. 23.* that say, *Loe here is Christ, and loe there is Christ,* (for he that tells us of a new Church, may as well tell us of a new Christ) *but beleeve it not,* saith our Saviour: so say I unto you, Give no care to them, goe not after them, stand fast in that Christian resolution of Christs Disciples, *Iohn 6. 68.* Christ asketh them in the 67. verse, *What, wilt thou also forsake me?* they answer him very graciously and resolutely, *Master, whither or to whom shall we goe? thou hast the words of eternall life:* our Church hath through Gods mercy the Apostles doctrine, the words of eternall life; and therefore whither or to whom should you go from us?

Fourthly, it should teach us to make use of these duties, by frequenting the preaching of the Word, and the Sacraments, and Prayers, and joyning together in love-duties; let us labour to walke in the light of the word, and to profit by it, while we enjoy it, lest it be taken from us and given unto those that will bring forth better fruits than we have done: And seeing wee tender our selves monthly to receive the Sacrament of the Lords Supper, let us take heed how we come to it, let us not come hand over head to the receiving of it; but let us bring our wedding garment, Faith and Repentance with us; that so wee may be welcome guests to the Lords Table.

Lastly,

Lastly, let us pray to God for the continuance of these meanes amongst us; pray for the peace of Ierusalem; wish her prosperity; let us doe all we can to procure her wealth; and if there be any abuses or corruptions amongst us, let us pray to God to reforme them; and let us not goe beyond the compasse of our callings; for wee have no meanes to use for redresse herein, but prayer to God, that he would bee pleased to remove all abuses, and to continue these meanes unto us, that as he hath made us a true visible Church; so hee would continue unto us his Word, and other his saving ordinances, that we may be
a true visible Church every day
more purer than other
unto the worlds
end.

FINIS.
